Glad Tidings

January 1992

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Glad Tidings

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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

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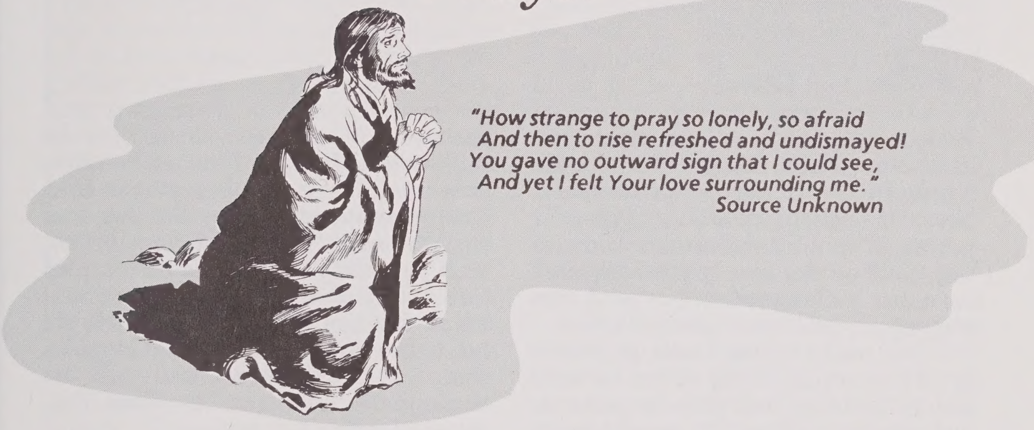
Prayer



"How strange to pray so lonely, so afraid
And then to rise refreshed and undismayed!
You gave no outward sign that I could see,
And yet I felt Your love surrounding me."
Source Unknown

Early Morning Prayer

Beloved God:

As we enter this new day, with its joys and its sorrows, its challenges and frustrations, we thank you for life itself, and give to you our praise and thanksgiving. This is the day that you have made, and all about us is your glorious creation. In love and adoration, we give you ourselves, our thoughts, our minds, our bodies and our souls, to be dedicated to your service and enjoyment. May we truly serve others in the love and spirit of our saviour, Jesus Christ.

Loving God, we lift up each task, each activity and accomplishment, that they in some way, both glorify you and further that wonderful plan you have for each of us. However simple any task may be, we dedicate it to you, Lord, that our lives might be more holy in your sight, and that we might more reflect the light of Jesus in the eyes of others.

If there is someone whom you would have us serve or help in any way during this day, Lord, we are willing and thankful for the opportunity. We humbly ask for the strength, wisdom, guidance of the holy spirit, and that precious love of our Saviour, to carry out whatever you would have us do. Praise and honour and glory are yours for ever and ever, O God most high.

In Jesus' name we thus pray. Amen.

The above prayer was sent in by Edward P. Mason. Have you written a prayer you'd like to share? Send it to *Glad Tidings*, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

From the President:

Joan Sampson

Welcome to 1992.... As I write this, it is November, 1991. The media bombard me with stories of desperation and hope, of insane struggles for power, of human endurance and caring, and of the four p's which concern our society today: poverty, pornography, pestilence and pollution.

For many of us, these problems are all too real. Many of our farmers are in trouble, and this impacts on our whole society. Unemployment continues to be a pressing problem; some of us find ourselves as consumers rather than providers at a local food bank.

The Pandora's Box of pornography is wide open, and women and children are being exploited perhaps as never before. There are calls for "responsible tourism" to help reduce the sexual slavery in many of the developing countries, and we learn with breaking hearts of situations much closer to home.

By now, some of us have lost friends or loved ones to AIDS, have read of newborns already doomed to die of this disease, and of the impact it is having on whole populations in Africa. Thankfully, the skies are clearing over Kuwait, but we cannot know the long term damage our twentieth century lifestyle is inflicting on our planet.

By now, if you are still with me, you may be wondering if you are reading "Glad Tidings"! But is this not just what we need to give us perspective and hope as we live in the world of today? Time and again, it is recorded in the Scriptures that God's people have endured trials and temptations, wars and pestilence, and yet they have survived and flourished through His grace and help. This is the hope to which we hold, the message of the Gospels, and the Good News brought us through Christ's sacrifice. *Glad Tidings* indeed!

But all too often, Christians rest passively on this hope. Yet we have in Jesus Christ the perfect example of one who took action to right the wrongs where He lived, to remove injustices, to feed the hungry, heal the sick and comfort those who needed such love and care. He was not afraid to tackle the authorities, or reach out to the untouchables. This is our role model as Christians, and as Christ's people, women, men and children who seek to follow Him, our path should be clear.

Have you read "A Lively Story", the history of our Women's Missionary Society? There you find many ways women took initiatives to follow the path of mission, stories which sometimes amaze us and which should inspire us. Just as these foremothers found ways to be effective people in mission, so can we.

Each one of us can find a role in helping to right the wrongs of our world of today: we can study and research a problem, then write a letter, support a candidate, organize a work group, visit a sufferer, and above all pray.

As a Society, we are carefully and prayerfully reviewing our role in mission within the Presbyterian Church in Canada. The 117th General Assembly affirmed our place as an autonomous body working together with the agencies of the General Assembly, and we are now entering discussions as to how we can most effectively work together. This is a challenging and exciting time, and we ask you to continue to pray for the process and all those involved in it. We expect that there will be changes, but that we will still have a significant role in the mission of the church, both at home and overseas.

Our Treasurer has already made you aware of our stewardship emphasis, "Forward in Faith". Our Society, and the mission of the church as a whole, is hampered by a shortage of all sorts of resources. What a difference a new member makes to a group, and what a blessing an active group can be within a congregation! Can you not seek out and develop a new member? And don't neglect the men in your congregation.

Make sure that the talents of each member are recognized and well used. Sometimes inviting nonmembers to help you with their particular talent may spark their interest in becoming more involved. Sometimes we neglect nurturing our spiritual resources, which are so essential. Personal and group Bible study and prayer are all important.

And our financial resources are essential: while many give sacrificially, some of us still contribute amounts similar to several years ago. Do rethink your givings if this is so - the WMS is not immune to inflation!

Seriously, if we are to continue to produce and supply some educational materials and Area Educational Consultants for the church, and make a significant contribution to the Board of World Mission - and through its successor, the Life and Mission agency, then we need increased contributions across the Society. The objectives are set with careful consideration and with hope: if they are not met, then we have to draw upon irreplaceable investments, and may have to consider drastic cuts in staff and/or contributions to the mission work done through the church agency. It would be an exciting thing to have excess funds to expand our work. Only you could make this happen!

The highlight of 1991 for me was a visit to our partner, the Guyana Presbyterian Church, in April. I was the speaker for the 12th biennial conference of the Women's Association, and had the privilege of visiting all three counties and meeting with people at thirteen churches, speaking at some, and holding leadership seminars at others.

Although the economic situation in the country is still deteriorating, and very grave indeed, and though there is a steady depletion of leadership through emigration, I found the church still strong and hopeful. The small number of pastors work very hard, and I was very impressed by the leadership given by the laity, both men and women.

I shall always treasure the warmth and love extended by the people. Their hospitality and generosity were inspiring. They value their ties with our Canadian church, and I feel that it is very important that we continue to support this, and all our partner churches, in whatever ways are possible and appropriate.

As we enter into the new year, may we indeed go forward in faith.

China's Courageous Disciples

by Mary Lou Johnston

God's grace is working in wonderful ways in China today. Political events make depressing news but other human activities give cause for hope. These two stories illustrate why the churches are growing. They take place far from Tiananmen Square, in the country's rich heartland, the rural, industrial province of Jiangsu.

'He can do everything to help us.'

Gu Mei Ying's face carried a warm smile which lit up when she began to talk. The interview was to take place after a Bible study, but many stayed on to hear her story.

"Whenever I met with some difficulties in the past", she said, "I would always go to Buddha. So when my husband got sick I took him to the temple too. At the hospital the doctors said that he was suffering from cancer; there were four tumours all in the later stage and he would live for only three months.

"In the ward he became very weak, but beside him was a man who had hurt his back in a fall. The doctor said that he must stay in the hospital for thirty days. We soon saw the man and his wife with their heads down, so we asked them what they were doing. They said, 'We are Christians; we are saying our prayers.'

"My husband got very interested and asked whom they believed in. They said, 'We believe in the only God and he can do everything to help us, especially in this time of crisis. He is our Saviour.' Then a miracle occurred; two days later the back patient got out of his bed and went to the bathroom all by himself. My husband was amazed at his fast recovery and asked more questions."

All this time Gu Mei Ying was still going to the different temples, making sacrifices and paying a great deal of money – close to 700 Y ($140). Finally her husband said that he had made up his mind: it was useless going to the temple; he wanted Jesus as his Saviour. From then on he was greatly comforted; his mind was at peace and his health improved very quickly. After the operation, he stayed in the hospital for only another twenty days. When they went home, her husband was like a healthy man.

"He asked me to go and borrow a Bible for him to read. Every day he spent at least two or three hours reading and taking notes. He said that he had found the true God. I said, 'Yes, I could believe in Jesus too but first I must go to the temple because I made a promise to the god there that I would go back and I must honour my word.' That day a Christian neighbour came and said that I should make a firm decision and 'cut' with the false gods. So I knelt down and prayed with this Christian and made up my mind to come to this [the Apostles] Church next Sunday."

Six months later, her husband's condition worsened, and he told her that, to ease all their suffering, she should get something from the hospital to help him go more quickly. She said, "No, we are Christians. If we do that it means suicide and you will lose your soul, eternal life. If

- Gu Mei Ying

you want to leave this world sooner, we should put that in our prayers. Let's pray together." So after three prayers with her son, daughter and granddaughter he went peacefully. When her son began to cry, she told him not to worry, that his father had gone to a better land.

This extraordinary change in Gu Mei Ying's life took place three years ago. Since then, according to her pastor, Chang Ye-Foh, (James Chang) our interpreter, she has led thirty-one people, members of her family and neighbours, to Jesus Christ. It has not been easy for her within the local rural community.

Many relatives will not come to her house because they say she is black-hearted. After her husband had laboured so hard to bring up the children and have the money to build the houses, they say she is not honouring him in the Buddhist style. She is not burning papers to him; therefore she is not a good wife. Neighbours ask her to go the temple to give a sacrifice, and to give money to the widow's fund. Instead, every Sunday she leaves her farm and travels one and a half hours by bus to the Apostles Church in the city of Suzhou. In spite of all these difficulties, Gu Mei Ying is becoming stronger in her faith as she attends weekly Bible study and as many church services as possible.

'A message from a healing God.'

Ying Xian is in her forties, a little younger than Gu Mei Ying. About seven years ago, she had many illnesses, which often drove her to the temples for help. There she spent a lot of money on sacrifices. "At that time, because I felt so sick, I could not do the farm work and my neighbours said that I was a lazy woman who was destroying my family. However, my husband, who loves me very much, defended me by saying that before marriage I had been a very hard-working girl so such things should not be said against me. For a long time I felt very sorry for myself and couldn't find relief anywhere. One day when my neighbour invited me to a family worship. I went and listened and was very impressed by the woman

- Ying Xian

who led the worship (a very old lady who is about 80 by now). I asked the lady, 'What are the advantages in believing in Jesus? What can I get out of it?' She answered, 'Jesus is the only God who helps you out of your troubles. If you have a strong faith in Jesus, he will help you and heal your sicknesses.' "

But when she began to go to the church regularly, she met with many difficulties. "I had many fearful dreams. Some say that this is the work of the devil, wanting me to go back and return to the temple to burn incense. If I didn't, I would be sentenced to death. I was afraid but continued going to church. At last I had a dream in which my house was very bright. Since in reality the back of my house is very dark, this meant to me that I had chosen the right way." Her husband has not yet chosen this way because of his need to continue the tradition of ancestor worship, in particular, that of his mother. But she hopes that one day he will also become a Christian.

One time her relatives asked her to take a trip to a famous Buddhist temple, Pudu, near Shanghai. About the same time her son fell from a high place and badly damaged his arm. Two days after the accident, he got up and said that it did not hurt anymore. When they asked why, he said that the night before he had seen a man in a white robe who gave him a pill and touched him with his hand. The family believed this was 'a message from a healing God' and agreed that it was not good to go to the Buddhist temple. When the boy went to school, the teacher was amazed that he could come in spite of a broken bone. After these events, Ying Xian knelt and thanked Jesus for everything.

According to Chang Ye-Foh, our

- Choir members, Apostles Church, helping elderly down the steps.

friend and pastor, these two stories are typical of many in recent years. They describe how people are discovering the Christian faith and joining the original groups who have retained their loyalty to the church in spite of government opposition in the past.

Before going to China, I thought that the biggest obstacle to Christianity there was the forty years of communist propaganda which had, since 1949, been forcibly spread throughout the country almost as a religion. It was atheistic and the practical political policies of the government had deliberately suppressed all forms of religion, or at least made it very difficult for religious groups to meet. During the Cultural Revolution, repression was heightened by the burning of books and the closing of churches and religious institutions. But today, churches and temples have been opened and are crowded with people, some of whom also continue to worship together in their homes. The adversity of events has made Christians stronger and more self-reliant.

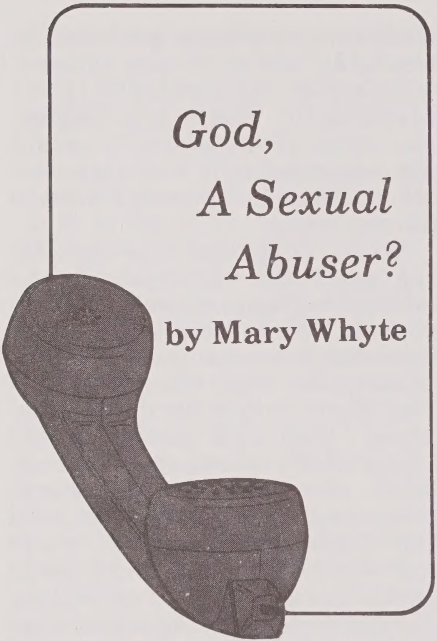
What is less obvious to the observer of political developments is the influence of Confucianism and Buddhism, Chinese style, particularly in the countryside where 80% of the people live. But it is not the strict adherence to Buddhist principles and belief in Buddha per se. In fact, most people do not know these principles. Newly opened Buddhist temples have a tremendous staff shortage and the few monks and nuns who operate the temples must spend most of their time maintaining the properties for tourists or curious semi-believers. Many Chinese call all religions, 'just superstition'. But when people burn a few tallows or kneel and make quick bows in the temple, they are praying for what most people the world over wish for in their lives: good health, reasonable wealth, exam success, good harvest, and prosperity for their children. This is folk religion. Veneration of ancestors, a world wide phenomenon, is also a particularly historical and powerful force in Chinese society.

When Ying Xian and Gu Mei Ying went with their pain to the Buddha, they were expected to contribute to the needs of the temple in return for some assurance of physical cure. But when these false gods failed them, they turned to Christianity. They were touched by the witness of Christians in their community who guided them towards the healing message of Jesus, and their faith, however new, made them whole. Dreams and visions which accompanied their search for help and understanding are not unusual, either in this sophisticated age or in the Bible.

The big job of the church now is to continue the story, to "fill the gap" as Chang Ye-Foh calls it. The church's challenge is to bring new Christians to a fuller understanding of the message of the Bible, a wider vision of the 'fruits of the spirit' which not only heals but influences every feature of daily life and personal relationships.

This is no easy task. There must be a break from two thousand years of tradition, and pressures to slip back are strong and subtle. But there is reason for hope. Women in China are already full elders and pastors in the church. Women, like the women in these stories, are also in the vanguard of evangelism, filled with the joy of their newfound faith which calls them to be courageous disciples within their community.

- Mary Lou Johnston was a volunteer teacher with Amity Foundation, China, 1990-1991.



God, A Sexual Abuser?

by Mary Whyte

"Can I talk to someone?" the quiet voice asks with a catch of a sob.

"Yes, I'm here to listen. How can I help?" I answer echoing her quietness.

"I'm afraid I'm going to hurt myself", she whispers.

"Is this Debbie?" I suggest.

"How do you know me?" a suddenly stronger voice demands.

This is not like Debbie, I think. Debbie, to whom I have spoken many times in the past two and a half years, never challenges anything. Most of my telephone conversations with her have consisted of long silences, heavy sighs, whimpering and sobbing interspersed with pleas for help and revelations of pain. Today will be different, I sense.

"I've talked to you often, Debbie. It's all right," I assure her.

"Do you know the others?" she asks hesitantly.

"I've talked to Stephanie before," I confide. "Is there something special bothering you today?"

Debbie has been calling the Crisis Line at the Distress Centre for ten years. She is a victim of childhood sexual abuse who has attempted suicide many times and has been under psychiatric care for more than half of her twenty-seven years.

"I'm afraid I'm going to hurt myself," she repeats, sobbing.

"Have you taken your medication today?" I gently inquire.

"NO!" I'm startled by the vehemence.

"Why not?" I ask.

SILENCE. I ask again, cajoling her.

"They've made me too fat. I'm not taking the pills anymore," she states.

I eventually learn from her the name of the medication and check the drug book. She's quite right - rapid pronounced weight gain is a side effect of the anti-depressant. I affirm her understanding and begin to offer her the options as I see them. She resists in silence and I press a little harder.

"Who the hell are you?" a strident voice startles me. When I identify myself, I'm greeted by a string of street words and the order to "butt out".

"Who are you?" I demand in return.

Laurie is one of Debbie's twenty-one identified other selves. Debbie later tells me that she first appeared when Debbie was fourteen. One of her personalities had written an account of a neighbour's sexual abuse and physical beating. When it fell out of her school notebook, a classmate picked it up and read it. When he refused to return it and began to read it aloud, Laurie appeared.

Streetwise and tough, she precipitated a major confrontation between school authorities and Debbie's father and step-mother. The father denied the whole story could have taken place but the stepmother betrayed Debbie by suggesting she should forget it because the man was a respected and influential community member. "Who would have believed me?" sighs Debbie.

"I've hidden those f.... pills," Laurie declares after she identifies herself. "She's just a f.... zombie, a fat f.... zombie." The tirade continues for a few minutes before the phone slams down in my ear.

Debbie is in deep trouble. I am disturbed. I've never before known her to be so revealing.

"Why did you hang up on me?" her voice quivers a few minutes later.

"I didn't hang up. Laurie did," I quietly inform her. The sobbing intensifies. I struggle to calm her, explaining that her hallucinations, and nightmares are caused by the withdrawal of her medications. I reinforce her need to take the medication which has been chosen to counteract these problems. But I am insisting too much.

"Why are you mad at Debbie?" a child's voice interrupts me.

"I'm not mad at Debbie. I'm sorry if I sounded that way. I'm just very concerned about her. What's your name?"

"I'm Tina," the little girl's voice answers brightly.

Debbie has reverted to another personality, eight-year-old Tina who is convinced that she is bad, that she is responsible for the bad things that happened in the garage. As she tells me in her child's voice how her father had taken her to the garage, she suddenly becomes hysterical. Her father has appeared in the rocking chair in front of her. Once again I struggle to help her.

"They'll all burn in hell!" a new voice screams at me. "I'll make sure they suffer by burning them myself."

The self-mutilator calls herself Irene and her string of vituperative, damning language is frightening. I fight with this devil.

For more than four hours, Debbie and her personalities return for help. Frustrated, I struggle through the evening to help her. Her sleeping pills are still available and I eventually encourage her to take one while we talk. Some calm returns; the horrible revelations stop; only the pain remains.

"Are you old enough to be my mother?" murmurs Debbie.

"Yes," I sigh.

"Could I pretend you're my mother? I never knew her, you know?"

"I can't tell you what to think, Debbie, but pretending is not what grown-up people do. It won't help you deal with what's happening today - now."

After a long silence, she asks, "Do you believe in God?"

"Yes," I affirm, "and you?"

"You won't be angry at me?" Debbie repeats the often-asked question.

"Of course not," I assure her.

"I have my doubts," she confesses. I encourage her to explain.

"I'm afraid when he comes to get me, he might take me to the garage."

GOD, A SEXUAL ABUSER!!!!

I sit in stunned silence unable to respond. She whimpers softly, "I'm sorry. I'm sorry. I knew you'd be angry."

"I'm not angry," I reassure her, "I'm just trying to put my thoughts into words."

I talk to her quietly about the nature of God. I assure her that God is not human, is not a man, he will not hurt her. But as I continue to talk, she gently stops me.

"But you just called God 'HE'," she whispers, then, softly hangs up.

I am devastated. I silently gather my things and head home oblivious of the usual night fears. My shock wears off and the tears begin. I cry for Debbie; she does not need my tears; she has enough of her own. I cry for myself; my anguish will pass, my emotional exhaustion will end. Eventually, I cry for my church — a church which has failed to give me the images I need to comfort women like Debbie — images to strengthen her, images to comfort her, images to give her peace, images which are not male.

But there is a happy ending, isn't there?

NO! No other volunteer has talked to Debbie since that night. It is our hope that she is in a psychiatric facility. But her failure to contact the centre is ominous.

Do I pray for her? Of course. Yet that seems to be another betrayal, because I only know my God as a male.

- Mary Whyte attends Trinity Lutheran Church, London, Ontario where she is incoming president of Evangelical Lutheran Women. She is secretary of the Eastern Synodical ELW; member of the London Conference Council and Synod Council of Evangelical Lutheran Church in Canada, and national representative to the Decade Co-ordinating Committee. Widowed for three years, Mary has three grown children and two granddaughters. She is a former Physical Education teacher.

For native people, 1992 marks 500 years of resistance

by Jim Hodgson

In Las Vegas on February 14, 1992, the Statue of Liberty will be married to a statue of Christopher Columbus.

Just how this will occur is not clear to me, the Statue of Liberty being in New York and the statue of Columbus being in the harbour in Barcelona. It has something to do with the magic of television and projecting images on the wall of Caesar's Palace.

This is one of the more bizarre celebrations which will occur next year as many people in the Americas and in Europe celebrate the 500th anniversary of the arrival of Columbus on this side of the globe.

Other official celebrations include Expo'92 in Seville and the Olympics in Barcelona, along with a gathering of most of the leaders of the countries in the Americas in the Dominican Republic on October 12, Columbus Day.

But native people in the Americas are marking a different occasion: 500 years of resistance. And people of African descent remember that they were brought here against their will for almost 400 of the past 500 years.

In May, the Canadian Council of Churches accepted a call by the Assembly of First Nations to treat the year as one of "reflection and repentance" — an opportunity to reexamine history from the perspectives of the First Nations.

A few days later, I found myself on The Dini Petty Show with Alexander Roncari, a descendant of Columbus and president of the Quincentenary Commission of Canada. Whatever the personal faults of Columbus, he said, we should celebrate the "encounter of two cultures."

I responded with the words of Julio Tresierra of the World Council of Indigenous Peoples, who said during a meeting in Toronto last year: "This was the forced integration of three groups of people" — Indigenous, European and African. And I reminded Roncari that within just 30 years of Columbus' arrival on the island he called Hispanola, all the Taino people had been killed, and that within 50 years, the African population outnumbered the European population by a ratio of three to one.

Oppression and resistance continue today. Land rights and self-determination top the agenda for native people in Canada. Throughout the Americas, native people are meeting under the banner of the "Continental Campaign: 500 Years of Indigenous and Popular Resistance."

Canadian churches will mark 1992 by pressing for further changes in attitudes and policies. October 12, 1992 will be Thanksgiving Day in Canada. Perhaps it can be a day of repentance — and of promise to begin again.

The Closed Door

by E. Jean Abrams

Company was coming! All was in readiness - except the family room. The well ate-in, read-in, sewed and ironed-in room, not to mention T.V. viewing, was in its usual disarray. No time left to tidy! What to do? Simple, just close the door.

The problem was solved. Solved? Yes, so far as presenting a tidy image of the rest of the house and preserving the reputation for good housekeeping was concerned. But the family room remained untidy.

How many times do we shut the door on a part of our lives? We have done things we know are wrong and are deeply ashamed of, or have harboured wrong or impure thoughts and nurtured secret unloving attitudes. Family and friends do not know and we don't intend them to find out. Outwardly,we present a picture of well being, physically and spiritually. We have closed the door to others but inwardly the sin festers, known only to us and God.

As a clean and tidy room needs no closed doors, so confessed and forsaken sin opens the life to God. He has promised that "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (I John 1:9 KJV) Then there is no need for cover-up. Family and friends can be looked squarely in the eye. We are free and unafraid.

So the door doesn't have to be closed. The family room, to be kept neat, must be tidied daily. Our hearts also must be cleansed daily to keep the doors open to God and to service for others.

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M4T 1M8

"I" - Witness

"Give us this day our daily bread." (Matt. 6:11, KJV)

How often we repeat these words of the Lord's prayer without really thinking of their deep promise. Is the Lord really interested in the basic problems of daily living such as earning our bread? Have we ever put Him to the test?

Unemployment is a serious problem and can be devastating to someone of middle years when the security of a steady pay cheque is suddenly removed. This happened to me a few years ago when the company I worked for had to close up shop and leave the province. "Don't worry," said friends. "With your qualifications you will soon get another job." I thought so too until I began to write and telephone advertisers. On the telephone the first question put to me was not what my work record consisted of but how old I was? It seemed that above all other considerations I must fit into company pension plans. (Anyone over 39 was suspect.)

The weeks went by and then the months with the same dreary results. I couldn't believe this was happening but it was. My unemployment benefits would soon end. Up to this time I had not thought to pray about my situation. I had felt I could manage myself. Now in desperation I tearfully sought the Lord's help. "You can see the whole picture," I said, "and surely out there somewhere is a company who will consider my experience and not just my age."

I expected that in a day or two I would finally receive a favourable reply to one of my queries but the Lord gave me a swift and exact answer. It was clear and unmistakable, although, no doubt, no one else would have heard it...a voice in my ear saying one word, the name of a company. Beaming, I rose from my knees with a grateful, 'Thank you' as I made for the telephone stand. I soon found the company listed, one I had never heard of, and dialed their number without delay.

To make a long story short, I was invited for an interview and hired within three days time. The scoffers have tried to suggest to me that I was hearing only my own inner self to which I usually retort, "Why then didn't I get the message months before?"

There are some who feel it is irreverent to "bother" the Lord with trivial concerns about our daily life. Jesus is the one who invites us to, "Ask and receive that your joy may be full" and in the prayer He taught us, He indicates that He is vitally interested in helping us with the problem of earning our daily bread. In these days of uncertainty, it is reassuring to have a Heavenly Father who cares.

Helen Beaugrand,
Penticton, B.C.

Send your contribution of up to 500 words for *"I" - Witness* to: Editor, Glad Tidings, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. We look forward to hearing from you.

ESTIMATES 1992

Estimates for:		**% of Total Estimates**	**% from Legacies, etc.**
Grants: to interchurch organizations and Christian literature groups worldwide...	**$15,528**	**1.1**	**.14**
Administration & Continuing Education: includes Council Executive meetings and Annual Council meeting, salaries of one executive and one support staff and office expenses...	**$255,626**	**18.3**	**2.3**
Mission Education: includes salaries for three executive and four support staff, resources for Adult, Youth and Children, Glad Tidings and the Book Room...	**$354,606**	**25.4**	**3.3**
Area Educational Consultants & Freelance Workers: salaries and expenses of seven AEC's whose work relates to leadership training, Christian & Mission Education and work with groups of all ages...	**$372,244**	**26.6**	**3.4**
Board of World Mission: for outreach in Canada and overseas, sharing in the work of the Church through the Board...	**$400,000**	**28.6**	**3.7**
TOTAL ESTIMATES	**1,398,004**	**100%**	**12.8%**

Suggested Synodical Objectives for 1992

British Columbia	$71,000*
Alberta	73,890*
Saskatchewan	28,890
Manitoba & N.W. Ontario	49,348*
Hamilton & London	400,018*
Toronto & Kingston	415,592
Quebec & Eastern Ont. (177,000 accepted)	180,264
	1,219,002 (87.2%)
From legacies, gifts & interest	$179,002 (12.8%)
TOTAL ESTIMATES	**1,398,004**

***Suggested 1992 Objectives accepted**

Forward In Faith

Do you know:

...that all the estimated expenditures for 1992 are only 5% more than in 1991, a cost-of-living increase, and no more. The only exception is the housing allowance for the diaconate which is legislated by the General Assembly.

...that the delegates to the Council Annual Meeting refused to reduce the estimated expenditures and undertook to *try* to meet the resulting 1992 objectives.

...that the average givings of our members to the WMS are about $4.67 per month. Givings of $9 per member per month would cover all of our expenditures.

...that recently the British Columbia Synodical has met their objective every year and their average givings are $8.71 per member per month.

...that you pay about $2.50 per week for your daily newspaper and that amount given to the WMS would adequately cover all our expenses.

...that if we fall short of our financial responsibilities we will have to use capital, which decreases our income for years to come.

...that annually, only 30% of objectives are received in Toronto by June 30th, and only 50% by September-October, leaving the possibility of expensive borrowing to meet monthly salaries and bills.

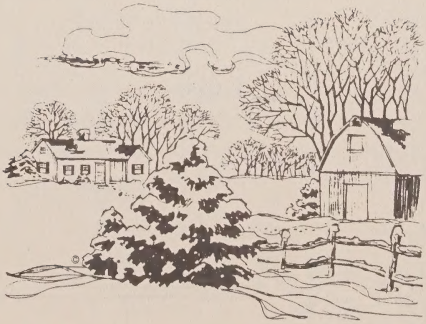
...that interest rates are falling - which reduces the amount of investment income available to augment Synodical givings.

...that it is truly amazing how much work we achieve on behalf of the WMS, and it really is work that is well worth doing. Let us be thankful for the opportunities that we have, and let each one of us try to do just a little bit better in 1992. That is all it takes.

Let us go "Forward in Faith".

Haiku

Snow fell in the night
Touching ev'ry branch and twig.
Beauty underlined!
Emily MacInnes



This is the Day

This is the day that the Lord has made.
Let's rejoice and be glad therein.
We know not what tomorrow may bring
In this world so filled with sin.

This is the day that we pray for peace.
Yet peace seems remote, and still
We know that God is on the throne
And can do whatever He will.

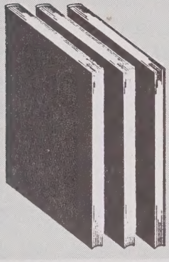
This is the day we thank you, Lord
For mercies present and past.
Whatever is done in Thy Holy Name
Are the only things that will last.

This is the day that we read Thy Book
And ponder its every word.
And help spread the good news far and wide
To those who have never heard.

This is the day that we thank You, Lord
For the gift of Your own dear Son,
Who came to prepare our way to Heaven.
Then His work on earth was done.

This is the day that we ask Thee, Lord
To make us more like Thy perfect Son.
For all our yesterdays are past
And tomorrow may never come.

Geraldine Palmer



BOOKS

Order from:
The WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-02840

Please do not send payment with your order. (An invoice (inlcuding postage and GST) will be sent with your book(s).

FIRE IN THE BONES (The Lively Emotions of Daily Life) *by Robert A. Wallace. 1990 The United Church Publishing House. Price $13.95.*

This is a wonderful resource book for anyone called upon to give, on short notice, a brief devotion.

The meditations in this book represent some of the 'the fire in the bones' of one minister, the Rev. Robert Wallace. When Jeremiah was asked to stop preaching, he stated, "If I say, 'I will not mention Him, or speak in His name', 'There is ... a burning fire, shut up in my bones'."

The theme of each of the fifty-six devotions is coping with the "dark" feelings or emotions of daily life that smoulder within us such as fear, anger, jealousy, discouragement, envy, threatening to burst into flame. Like fire, these feelings are cruel masters, but in each meditation we are provided with suitable background information and practical suggestions about coping with them. This same fire, when used positively, can provide the power for a great deal of our growth and change.

Each service is printed on two facing pages and provided with each one, is a call, prayer, Scripture readings, hymns and explanatory notes. The meditations could be shortened or changed to provide material for a particular situation, if necessary.

There is a seasonal service for each week of the year, September through August, plus four for special occasions such as Lent, Good Friday, Annual Meeting and the summer cottage weekend.

This excellent book provides suitable, interesting and informative devotions concerning 'the lively emotions of daily life' which we all encounter. It could be used for small groups, large church gatherings or for private devotions.

Margaret MacDonald

HOW RELIGIOUS IS GOD? AND OTHER IRREVERENT QUESTIONS *by Oliver Stevens. Illustrations by Sharon Jackson-Taylor. Published by Wood Lake Books. Price $12.95.*

This book is a joy to read. The lessons are ones which touch each of us in our journey through life. The author deals with questions which have been asked about the Christian faith over and over again.

In the Preface, he says he has found the map for his journey in the books of C.S. Lewis. He learned that the Christian message is not only beautiful, inspiring, and emotionally gripping, but it is also true, and remains true, whatever one's emotional state.

As Stevens comes to grips with such questions as "Does Prayer Work?", "Is God All Powerful?" and "What Makes a Christian?" his explanations get to the heart of the matter and the answer is very clear and positive. The reader can identify with the situations and examples he uses from his own and other's experiences.

Life was made by God to work, but we need to be in tune with God's will. The author reminds us that "as we travel the road of life we taste joy in a thousand little ways. Take them all as signposts", he says, "each one giving clues to what God is like - and the result...not just like Heaven. It will be Heaven.... In that day, you and I will stand with Jesus, and we'll look back at all those little glimpses of joy.... We'll turn back to Jesus and say, 'So that was You all the time!' "

Helen C. Young

"AND THE LAST SHALL BE FIRST": Native Policy in an Era of Cutbacks *by Murray Angus. Price $9.95.*

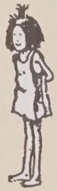
Murray Angus has spent most of his adult life trying to understand his own governments' treatment of aboriginal peoples. Raised beside a reserve near Thunder Bay, Ontario, he found that his experience of Indian people did not fit with his own society's negative stereotypes. The strength of his own experience instead led him to ask tough questions about his own society, and about how - and why - aboriginal peoples ended up at the bottom of the social and economic ladder.

"And The Last Shall Be First" is the result of fifteen years of this tough questioning. Commissioned by a coalition of major Canadian Churches in 1989 (and recently updated to include Oka and Meech Lake), Angus reviews all areas of government policy and concludes that Ottawa's long-term plan is to "get out of the Native business" by cutting back expenditures, ignoring its legal obligations, and transferring its responsibilities.

Angus then fits these Native policies into the federal Government's broader plans for dismantling the welfare state. He argues that, while Natives may be among the first to get "thrown out of the boat", others - including the middle class - are destined to become victims as well, unless they act now in concert with aboriginal peoples to develop alternate visions for Canadian society.

Copies of "And the Last Shall Be First" are available from the Canadian Council of Churches upon request. For further information please contact: Jim Hodgson or Richie Morgan, Canadian Council of Churches, (416) 921-4152.

Damsels in Distress: Alternatives to the Prince



What: A Conference on strategies for empowering young women to meet and accept the challenges and opportunities of today's world.

When: April 10,11 and 12, 1992

Where: Ottawa, Ontario

Who: Health care professionals, educators, counsellors and other dedicated members of society are urged to attend this conference which will explore and share ideas on promoting a healthy lifestyle, a positive self-image, and the importance of a good education and career planning for young women.

Damsels in Distress: Alternatives to the Prince is a co-operative effort by the Federation of Junior Leagues, the National Council of Women of Canada, and the Y.W.C.A. of/du Canada.

For further information contact:
Marilyn Letts (613) 523-9208
Betty Nordrum (204) 237-0076
(After 6:00 p.m.)

Amalgamation and Ewart

The amalgamation of Knox and Ewart took place June 30, 1991, according to the directive of the General Assembly. The new curriculum is in place and the faculty is integrated. Things are proceeding well and we look forward with mixed feelings of joy and sadness to Ewart's final separate graduation, on May 12, 1992.

A number of questions have arisen about the physical aspects of Ewart College. The big question is, "What is going to happen to the Ewart building?" It was constructed in 1961-62 and dedicated on June 9, 1962. The final cost of the building and furnishings was $634,823.84. All but $48,740.83 had been raised by the Ewart Board under the direction of Principal Margaret Webster and Chairperson of the Board, Margaret Taylor.* For less than $50,000 directly from the denomination's budget, the church has received a first class educational and residential facility!

What happens to that building now? A special committee of the Administrative Council was appointed jointly by the Council and the Committee on Theological Education to investigate possibilities for its future uses or disposal. They are to consult with the Atlantic Mission Society, the Women's Missionary Society and members of the 1990-91 Board of Ewart, but they would welcome input from others. The Convenor is Arthur Herridge.

Everyone has some idea of what to do with the building. We need to ask now how it can best serve the needs of the church. Can its original purpose be continued in a new and creative way? The answer will be given at the General Assembly in 1992.

Some other questions are easier to answer. What about the pictures of former graduates? In time, they will appear on the walls of Knox College.

Many of the library books have already made their way into the Caven Library system. The first priority was the Christian Education collection, which provides a more complete resource than before. A book sale of duplications will take place soon when Ewart graduates and present students will have preference, with proceeds going to provide funds to purchase Christian Education books for the Caven Library, in order to maintain the collection.

The Christian Education Resource Room now finds a new and larger home at Knox. The various curricula and resources are available for students at the college to use as well. It provides one of the finest collection of materials in this area. Dr. Helen Goggin has done an excellent job of overseeing its transfer and establishment. Other facilities are also being added to the room, and it is a fine new addition to resources for study at Knox.

Since September 1990, much of the classroom furniture has found a home at 59 St. George, providing more (and more comfortable) chairs and tables for classes. The flexibility of movable furnishings has helped different styles of teaching to take place.

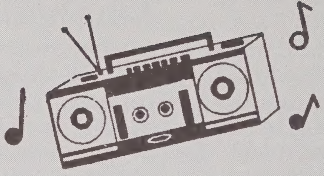
The Ewart Chapel has not been forgotten. A committee is working to incorporate the chapel furnishings into the Knox chapel. The possibility of a side chapel, which would maintain the integrity of the present chapel, is being considered.

The maintenance of Ewart's history and contribution to the church at large is not being forgotten. Your continued concerns are welcome and appreciated.

*See *To Keep The Memory Green*: A History of Ewart College (Dickson and Webster).

Dr. R. C. Mathewson,
Director of Ewart Studies.

CELEBRATING YOUTH



Who's Kidding Who!

This is the first of a series of columns related to the need for someone to act as an advocate for children and youth in society and in the Church.

Recently I was shown a magazine which had a picture of a smiling child on his knees polishing the boots of a soldier. Along with the picture were the following words, "Children —Agents of change in the restoration of their own rights...."

What baloney! "Children as their own change agents!"

The majority of the world's children are victims of change, powerless to act on their own. I doubt that they are even considered when decisions are made and strategies are planned even though these may have a lifelong effect on children. Except, that is, when it is expedient for politicians, law-makers, or a lot of so-called "do-gooders".

Pictures of children who are sick and suffering or living in squalor help to raise money for a variety of causes. Even pictures of healthy, happy-looking children make adults smile and laugh at their antics. They too cause adults to give to causes or buy products. Most of the "telethons" on TV prove both of these facts beyond a shadow of doubt. But how the money is really spent is seldom questioned, or who receives the most benefit is rarely disclosed.

We are still living under the Victorian mandate which allows children to be seen (as long as they are clean and tidy) but not heard. There is no way that changes can be made to better their lives unless someone who is older speaks for them. They don't have a vote so they have no political power. They cannot provide funds for projects on their own because they have no way to control their own funds. They certainly will not be given more than a token wage even though they may do a job equal to that of a man or woman. They are not given a place in the power structures of our world where they could possibly make a great contribution to society. We don't pay much attention to their words. Unfortunately we pay more attention to what is written about them. And children wonder why!

In 1979 we celebrated the International Year of the Child. A lot of words were written about the RIGHTS of the CHILD. To date there are still countries which have not signed that Bill. In 1990 another conference was held on the situation facing children. Again a lot of words were said and not too much action which would show children that adults really do care has taken place .

In 1979 I attended a conference on Children sponsored by the Governor-General, the Government and non-governmental agencies. There was a large attendance of adults and **one child**. He happened to be there because his mother couldn't get a sitter for him and he was not old enough to be left alone. The important thing was that that one child asked questions which made the rest of us stop and think. His first comment was, "If this is a conference about children why aren't there children here?" His second comment, related to a complaint about vast sums of money spent on playground equipment which children did not use, was "Why didn't you ask the children what they wanted!" He said further, "We probably would have chosen something like a tire hung from a tree branch."

Adults in North America today seem to think more about giving children expensive toys and playthings rather than taking time for conversation or listening to children as they share their feelings and their ideas.

At the last meeting of the Synod of Toronto and Kingston the guest speaker was asked why children did not seem to be able to participate intelligently in worship. His questioner seemed to imply it was the fault of the children and youth rather than the adults who set the scene for worship, the time for worship, the times for education. In other words those who are most affected by the decisions made around the church as well as everywhere else are the ones who are also expected to take the blame for the failure of children and youth to learn about worship. But think about that for a moment. Who really can make the changes in our world and in our church? It is you and I.

Most of us learn by example as well as by word. We learn how to make decisions. We learn how to make changes. We learn how to worship by participating with our elders who set us an example. Children cannot make changes but we can. Let's show them we care. Be an advocate on their behalf.

Lois Powrie

Amity

Pure friendship,
adamant and sure,
shall last
a life and deathtime,
and endure.
And, reaching out
beyond a lifeless grave,
relive
the tender honour
friendship gave.

Jean Rowat

HISTORIA

Two missionary groups in different churches in Montreal both of which began in 1891, united 27 years later when their respective churches amalgamated. This year they celebrated their 100th anniversary.

The Missionary Auxiliary of St. Andrew's Church (Church of Scotland) was formed with the minister, Dr. J. Edgar Hill, as President and Miss J. J. MacFarlan as Secretary. By 1908 the name had been changed to **The Ladies' Missionary Society** with Dr. Hill still acting as President. This Society was given the task of supporting Mary McKichan, a missionary stationed at the Church of Scotland's Female Mission at Gujrat, in Northern India.

The **Ladies' Missionary Auxiliary** of St. Paul's Church was formed at the urging of the Women's Missionary Society, Montreal. It began as a part of the **Dorcas & Aid Society**. The name was changed to **The Missionary, Dorcas & Aid Society** with officers appointed to take charge of the 'missionary' part of the work. Mrs. Bovey was the first President. The groups separated but there has always been a close connection between the Missionary Auxiliary and what is now called "The Guild".

The St. Paul's Auxiliary was especially interested in China and many of their meetings were devoted to learning about that country. In 1910 the group responded to an appeal from the Foreign Mission Committee of our Church to raise funds to build a women's hospital in Kongmoon, China. The hospital was named after Marian Barclay, their "beloved pastor's wife". The group supported Dr. Jessie McBean, the doctor assigned to the Marian Barclay Hospital.

When St. Andrew's Church and St. Paul's Church amalgamated, the two Women's Missionary Auxiliaries united to form the **Women's Missionary Auxiliary of The Church of St. Andrew and St. Paul**. The inaugural meeting was held on May 8, 1918.

This united group continued to support Mary McKichan of the Gujrat Mission in India and her successors until 1946. The Auxiliary also continued to support Dr. Jessie McBean until Church Union in 1925 when the Marian Barclay Hospital passed into the hands of the United Church.

The **Women's Missionary Auxiliary** enjoyed a close relationship with the **Evening Auxiliary** which was formed in 1927 as the **Young Women's Auxiliary**. When that group disbanded in 1988, several of their members joined the **Afternoon Auxiliary**.

There has always been a strong emphasis on study, prayer, fellowship and outreach.

Through legacies left to our group by dedicated members we contributed the $8000 needed to launch **Youth in Mission**. In 1989, through funds raised for a special Health Project in Lahore, Pakistan, our group contributed $772.

Through an appeal to the congregation a few years ago, we raised enough money to buy a much-needed large freezer for Tyndale-St. George's.

Lois Klempa

In the World

COMBAT RACISM GRANTS ANNOUNCED

The World Council of Churches announced (11 November) a total of US$505,000 in grants to 48 groups from its Special Fund to Combat Racism.

About half of the amount, $235,000 goes to two South African groups, the African National Congress and the Pan Africanist Congress of Azania. The two bodies have been recipients of the WCC anti-racism grants for several years.

The remaining grants go to 'groups of the racially oppressed' and 'support groups' in 16 countries. Seventeen of the groups are receiving the money for the first time.

The first fund grants were made in 1970. Money for the fund comes from designated contributions by World Council of Churches members, congregations, ecumenical councils, church agencies, anti-racism groups, and governments. Grants given out in a year total approximately what is contributed for the fund in that year.

The criteria for grants specify that the money is for 'humanitarian activities' such as social, health, educational, and legal-aid activities of groups with purposes 'not ... in conflict with the general purpose of the WCC'.

According to the WCC Programme to Combat Racism, this year's allocations mark the beginning of a shift of emphasis from groups struggling for the elimination of apartheid in South Africa which has been a feature of WCC work on racism since the establishment of the PCR.

'New emphases are now the struggle of the indigenous peoples for land rights, self-detemination and cultural identity and women in situations of racist oppression' as identified by the Seventh Assembly in Canberra, Australia, the PCR said, adding that the developments in the former socialist states of eastern and central Europe, questions of ethnic as well as racial minorities in Europe and North America are now also represented. [EPS]

CHRISTIANITY WORLD'S LEADING RELIGION

Of the world's estimated population of 5.2 billion, about 1.8 billion are Christians, and of those 906 million are Catholics, according to the UK-based Catholic weekly *The Tablet*, of 29 September. It says Muslims have 917 million adherents, Hindus 722, Confucians 338 and Buddhists 329 million. There are 19 million Jews and 17 million Sikhs. Religions other than these total 769 million and those with no religion total 269 million. *The Tablet* says these estimates appear in the Catholic Church's statistical survey for 1989, valid up to January 1990. [EPS]

EXXON PAYS

Scientific studies which showed how the massive oil spill from the Exxon Valdez destroyed natural life in Prince William Sound can finally be made public now that Exxon has agreed to pay $1.1 billion in fines and damages. The results of hundred of studies have been kept secret while government agencies and companies that paid for the research were expecting to be using them in legal battles.

When Exxon's tanker ran aground on 24 March 1989, 240,000 barrels of crude oil leaked into the Alaskan waters.

The payment, agreed mid-March, will settle all claims against Exxon brought by the federal and state governments. These are the biggest claims that the largest petroleum company in the world faces, because state and national parks covered most of the area affected by the spill.

Yet Exxon still faces hundreds of additional lawsuits from fisherpeople, environmental groups and local villages. - *Vol. 129, No. 1761, 1991. [New Internationalist]*

REPENTANCE ON 500 YEARS URGED

A declaration by the synod of the Spanish Evangelical Church has criticized what is called the 'triumphalistic orientation' of events planned by the government of Spain to celebrate next year's 500th anniversary of the voyage of Christopher Columbus. Given the current social, economic and religious situation in Latin America, said the synod, which met in Granada (31 October - 3 November), commemoration of the anniversary should focus on 'the consequences of these 500 years since Spain and the Western world have been present in America', and should be marked by remembrance, repentance and engagement in solidarity. [EPS]

BWM NEWS

In November, **Pauline Brown**, of Ottawa, Ontario, celebrated 40 years of service under the Women's Missionary Society and the Board of Missions in India. She resides at a rural hospital in Jobat M.P. Miss Brown is an authority on public health and primary health care in India. Her duties in recent times relate to health education, and consulting, both in local grass roots programmes as well as for the Medical Board of the Church of North India and the Christian Medical Association of India.

Beth and Jack McIntosh, of Guelph, Ontario, completed 30 years of service under the Board in the Korean Christian Church in Japan at the end of October. Beth and Jack live in Osaka where Jack is a pastor. He has given outstanding leadership in the fight for human rights among the Korean community in Japan, particularly in the fingerprinting issue where his public and legal resistance to Japanese law in this regard has made him a focus for the whole struggle.

Glen Davis recently completed 28 years of service to the Board in three appointments. Glen and Joyce Davis served for 15 years in Japan in the Korean Christian Church in Japan where Glen was a pastor and became a skilled linguist in Japanese and Korean. In 1978 Glen was appointed Secretary for Education for Mission. In 1981 he was appointed Secretary for International Ministries. Glen resigned from Board service when he was appointed General Secretary for the Life and Mission Agency in the new structure.

In the Society

SYNODICAL

The semi-annual meeting of **British Columbia** Synodical was held October 8, 9, 1991 at Knox Church, New Westminster, B.C. The theme was "For Such A Time as This", Esther 4:14.

The session was opened by the president Arlene Duff. The program began with a video introduction to the Ecumenical Decade of Churches in Solidarity with Women 1988-1998, followed with a skit "Who Will Roll Away the Stone?"

The Rev. Dr. Lorna Raper, guest speaker, spoke on "Women in Ministry" with illustrations from her own life.

The Rev. R. Calder used the theme text for the worship. Ivy Howard, AEC organized a short period for prayer development.

Myrtle Macdonald gave a most interesting slide presentation of her work in Lesotho.

The following letter was received by the Synodical of **Hamilton and London**.

Dear Sisters,

Greetings from Seoul!

Thank you very much for white peace ribbons and lovely words you sent to us.

The Peace ribbons are symbolic practical action for the Korean Reunification movement. We have to make about 1,200 km by 1995, the planned Jubilee year, when we will fly the ribbon from Mt. Paikdu (farthest north) to Mt. Halla (farthest south).

We want women all over the world to join us in this movement.

Thank you again for your solidarity and prayers in sisterhood.

Peace and love,
Lee Ye Ja
Director of Women's Dept.
The National Council of Churches in Korea.

The third joint meeting of the Synod and Synodical of **Manitoba and Northwestern Ontario** was held in First Church, Portage la Prairie, Manitoba, October 18-20,1991.

Synodical President Jean Campbell and Vice-President Ina Borger led a discussion based on the book "Integrity of Heart" - "Living Values in Changing Times" on Friday afternoon.

The Rev. Peter Bush, Flin Flon, conducted a rousing music workshop on Saturday morning, and the Rev. J. Marnock, gave his final History report.

Special guest was Dr. John Cameron, moderator of the 117th General Assembly. He spoke about his recent visit to Africa at the Friday night banquet.

Dr. Cameron was followed by "The Magician", the Rev. Ross Taylor of Trinity United Church, Portage, who entertained with magic tricks.

The semi-annual meeting of **Alberta** Synodical was held October 22, 23, 1991 at Knox Church, Calgary, in conjunction with the Alberta Synod.

The theme was "Together in Christ". Guest speakers and resource persons were Drs. Nancy Cocks and Heather Johnston who presented, "Called together in Christ" and "Called together to witness".

In the evening there was a well attended service of communion.

On Wednesday the 23rd, Drs. Cocks and Johnston presented

"Called to be one, that the world may believe Ecumenical Futures."

During lunch we were happy to have Lovisa Munyika from Namibia, who gave us insight into the future of women in her country. She is touring Canada during the Decade of Women.

Afternoon worship was given by Heather Swaney and Cathie Huber. Anna Cunningham, Synodical president presented her report to Synod.

PRESBYTERIAL

The Fall Rally of **Montreal** Presbyterial was held on October 5th, 1992 at Westminster Church, Pierrefonds, Quebec. Lois Klempa, Presbyterial President conducted the worship service. The Rev. Kenneth Wheaton welcomed the members and Lorna Smith gave a short history of the church.

Special music for the Presbyterial was provided by the Rev. George Anderson and children and youth of the Ile Perrot Church.

Melanie Hay and Wezlee Thompson, delegates to the Mini-Triennium gave an interesting report of their activities.

Ninety members and guests attended. The speaker for the morning was Tamiko Nakamura Corbett, her theme "Christians in Japan". Among the guests were AEC Beth Anne Yando and the Rev. Wally Hong.

Three workshops were held: Introduction of Study with Beth Anne Yando; Haiku Prayer poems with Mary Lou Johnston; and Origami with Frances Allan.

"Thanksgiving and Renewal" was the theme of the **Sarnia** Presbyterial Fall Rally held October 22, 1991 at St. Andrew's Church, Mooretown, Ontario. A bountiful potluck supper preceded the evening program chaired by the president, Betty Hetherington of Sarnia. Lovely vocal duets were sung by Judy Armstrong and April Scott. The program guests were four Sarnia folk disguised as clowns who most effectively (using mime) presented several bible teachings. A successful bake sale raised money to send two special children to camp next summer.

The Fall Rally of **Waterloo-Wellington** Presbyterial was held in St. Andrew's, Kitchener, Ontario, October 21. Devotions, led by the Rev. Linda Brown Ewing of Knox's Galt, dealt with our responsibility to "Love One Another". Musical selections by violinist John Moses and organist Douglas Haas were a delightful part of the evening.

Highlight of the meeting was the presentation of current study materials by Adult Secretary, Dorothy Harbottle and Synodical Area Secretary, Joan Law. Groups were encouraged to add variety to their Japanese programs by using music, food, costumes, origami (paper-folding art) and Haiku poetry. Pianist Isobel Yeats assisted in a practical demonstration teaching a hymn of praise set to a traditional Japanese tune. The Presbyterial has purchased the video "Greater Than Our Numbers" for use by area groups.

"Co-operation and Friendship" was the theme of the Fall Conference of **Stratford-Huron** Presbyterial held recently at Atwood Church, Atwood, Ontario. Sixty-five members were in attendance and the conference opened with a hymn sing accompanied and led by the Rev. Tim Purvis and Mrs. Purvis of Atwood.

First Vice-president, Robina Alexander of Listowel presided. The morning devotions on the theme were led by members of the Britton Auxiliary of Listowel Church. The

Rev. Rick Horst of St. Marys brought greetings from Stratford-Huron Presbytery and praised the members for the considerable work carried out by the WMS. Morning workshops were held under the leadership of Verna Willows, Stratford, Glenda Salter, Goderich, Beth Nichol and Donna Mitchell, Atwood and Jean Isbister of Stratford.

Evelyn Murdoch, AEC, introduced the 1991-92 mission study on Japan, showing part of a video, "Greater Than Our Numbers".

- Jean Campbell, left, Mame McLaren, centre, and Pearl McLean, right, clowning around at the Synodical of Manitoba & Northwestern Ontario in April 1991.

ANNIVERSARY

The WMS of **Innerkip Church, Innerkip, Ontario** celebrated their 90th anniversary October 20 with a special service, when guests, members and former members were welcomed by Norene Currah and Verna Matheson. President Marion Skillings presided.

Nancy Chesney and Ruthe Arnott were in charge of devotions and chose as their theme "Faithfulness to God". A lovely solo was sung by Lori Ross. Lori teamed with her sister Carrie in a rendition of "The Holy City".

Our past was summarized by historian Margaret Chesney. Ninety years in one half hour! The church choir sang two favourites.

A skit "The Atlin Nurses" with Jeanette Jonker, Evelyn Warnholtz and Marion Skillings was enacted. Amy Currah sang "Holy Ground".

Cutting the anniversary cake was Verna Matheson. Prayer was given by the minister, the Rev. Christopher Little. Lunch was served by Jeanette Jonker and Eileen Gillespie and a social time was enjoyed.

Special guests were the Rev. Phil Schissler and Mrs. Schissler, minister of our church from 1950 to 1963, and Mrs. Helen Billiald, president of Hamilton-London Synodical.

Fifty years of mission endeavour by Emily Garden Evening Auxiliary was celebrated on Sunday, October 27, in **St. Andrew's, Stratford**, Ontario. Special speaker for the 11 a.m. worship service was the Rev. H. Glen Davis, newly appointed General Secretary of Life and Mission, Presbyterian Church in Canada. In his message, he challenged us to keep working to bring the Christian message to others.

A group of fifty members, former members and guests enjoyed a luncheon prepared by two members of the auxiliary, Dorothy Worden and Mary McKay. A beautiful anniversary cake, made and donated by church member, Jean Parker, was admired by all.

A candlelighting ceremony by the first president, Violet Russell, the president, Bernice Richards and vice-president, Gloria White was the focal point of Bernice's message to the group.

One hundred years of continuous mission service of Duart Presbyterian women, **Duart, Ontario**, was celebrated October 20, 1991. Clarice Moore led the devotions. The scripture reading pertained to Jesus' death and burial; the Meditation stressed Mary Magdalene's love and faithfulness to her Master. Eleanor Irwin of Chatham, brought greetings as Presbyterial President.

A trio of Marjorie Malott, Linda Ford and Sharon Atkinson sang three lovely anthems, the final one, "One Day at a Time". Gladys Bailey introduced special speaker Isabell Warwick of Windsor who is a third generation of great missionary minded women of our church. A very impressive candlelighting followed with special candles lit by Mildred Congo, Carolyn Morden, Dorothy McDonald and Lorna Koehler. Thanks was given by Marjorie Malott to all who had helped with the service.

Doris Ford, one of our senior women, cut the Anniversary cake. A social time and reminiscing brought the service to a close.

The Presbyterian Women of Eden Mills Church, **Eden Mills, Ontario**, celebrated the 100th anniversary of their WMS on October 29, 1991, at the church. The WMS was formed in July 1891 during the ministry of the Rev. Donald Strachan.

Evelyn Barden dressed in old time attire greeted the guests who were former members, friends and folks from neighbour churches. The president, Donna Henry, welcomed the visitors to the luncheon. Prayer and grace were given by the minister, the Rev. Wayne Allen. In the absence of the two oldest living members, Wilma Gilbertson and Nora McLean, the anniversary cake was cut by Wilda MacDougall. Devotions and a touching In Memoriam were given by Maisie Lasby.

Guest speaker was Helen Sinclair. An engraved silver bread tray for use at Communion was presented to the church. Angeline Ramsey and Betty Bewley received Life Memberships. Erma Allen sang a lovely solo, "My Mission for Jesus". A collage of old snapshots that was on display will be a remembrance of this special day.

LOCAL

Town of Mount Royal Church, **Montreal, Quebec**, surprised Dr. E. Powell Aikens recently with the presentation of an Honorary Membership.

A WMS supporter throughout his active career in the ministry, Dr. Aikens has continued his strong support in his retirement.

Ina Harper, President of the group, is shown making the presentation to Dr. Aikens in his living room, with Mary Gibson, Secretary, in the background.

A very pleasant and interesting gathering was held in **St. Andrew's, Victoria, B.C.** on Sunday afternoon, October 27th. The programme, presented by the WMS as their Thanksgiving meeting, was attended by 75 people. Dr. John Allan told of his trip last May to countries in Eastern Europe when he was Moderator of the 116th General Assembly, and also showed slides. The Rev. Geoffrey Jay contributed a piano solo and Valerie Blenkin sang two beautiful numbers, "Turn Your Eyes Upon Jesus", and "He Lifted Me".

The programme and fellowship of the afternoon were enjoyed and appreciated by those present.

Annie Percival, **Calvin Church, North Bay, Ontario** was the recipient of a Lt.-Governor's citizenship award in October. Selected from 200 nominees she was one of 12 recipients of the award which recognizes volunteers dedicated to community service. Annie was a WMS member and held offices in both her own group as well as North Bay Presbyterial.

When the soup kitchen opened in December 1986, she was always ready with a smile to talk or listen over lunch. She was in charge until it closed in May 1988. Since then, she has run North Bay Food Bank, does all the banking, bookkeeping, staffing, co-ordinates the pick-up of food from local shops and does her share of the stocking and packaging. She adds a personal touch by sending thank you cards to all donors.

Mrs. Percival is 87 and is in excellent health.

A Cantata, "If my people", was presented on October 27th at the **Chinese Presbyterian Church in Montreal, Quebec**. It was sponsored by the Presbytery of Montreal Missions Committee and the WMS Presbyterial. All those attending were welcomed by the Revs. Wally Hong and Bruce Robertson.

The combined choir for the occasion, conducted by Jan Manson, was made up of members representing five of the churches in the area, namely, Chinese, Cote des Neiges, Ile. Perrot, Verdun and Georgetown.

Readings and prayers were led by the Revs. George Anderson, Allison Stewart-Patterson and Morgan Wong.

IN REMEMBRANCE

Mrs. Marjorie Goldie,
Ailsa Craig, Ont.

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Mrs. Joseph (Janetta) Marentelle,
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Burns, Ashburn, Ont.

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Melville, Brussels, Ont.

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Mrs. Edna Law,
Knox's Galt, Cambridge, Ont.

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Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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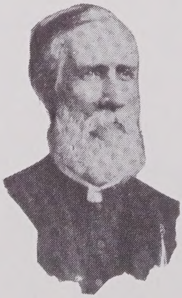
GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

COVER: Top left: Prince Albert Mission House, Prince Albert.
Right: Chief Star Blanket, File Hills,
Bottom right: John Black's
Old Kildonan Church.



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Portraits in Native Ministry: Part 1 – 1851-1925

by L. June Stevenson

The first pioneer Presbyterians who settled in the Red River Valley in what is now Saskatchewan rose courageously to the challenge of opening up the Canadian west. These hardy settlers, mostly from Scotland, had been forced off their land by the Highland Clearances.

From 1818 until 1851, their small settlement of Kildonan had no minister of its own despite persistent applications to the Free Church of Scotland. Their application finally being transferred to the Synod of the Free Church of Canada, **John Black**, a recent graduate of Knox College, Toronto, arrived in 1851.

Black was the first of many to take up the challenge, and today lies among others in the churchyard at Kildonan, referred to as 'the Westminster Abbey of Western Canada.'

True to their Presbyterian origins, the settlers before long actively sought a ministry among the various tribes of Native peoples in their area. Olive Knox, author of *John Black of Old Kildonan* says that "even as sickness spread through the settlement, spinning wheels and looms hummed and clacked in the Kildonan homes. Men and women cheerfully economized and saved money towards the buying of carts and provisions for their first Indian Mission."

James Nisbet, who had arrived in 1862 to assist Dr. Black, was appointed to minister to Indians of the North West. He later came to be regarded as the first foreign missionary of what was then the Canada Presbyterian Church.

Nisbet and his wife were to die only eight years later but their contribution to the West, and Native people, will long be remembered. In June 1866, they set out in Red River carts on a journey of some 200 miles.

Nisbet's party was guided by **John McKay**, a noted buffalo hunter. Their belongings were packed into eleven carts and a light wagon. Old Red River carts were sometimes turned into rafts to ford the rivers. The party camped on the trail and cooked their food over open fires. They travelled to Fort Carlton at North Saskatchewan where a raft was made, their belongings packed on it. Piloted by an Indian, they drifted down the North Saskatchewan River. Reaching the south bank, they named the mission they founded there Prince Albert in honour of Queen Victoria's consort.

Some fifty miles north west of Prince Albert, they established a second Indian Mission at the request of Chief Mistawasis. The Cree Indians on the Mistawasis Reserve were later to defend Prince Albert as scouts to the government during the North West Rebellion. To this day there are loyal Presbyterians on the Mistawasis Reserve.

Nisbet is said to have grown the first wheat and erected the first flour mill in Saskatchewan. His efforts to found an industrial mission where he could teach the young Indians trades and good farming methods were the first educational opportunities the Presbyterian Church

James Nisbet was the first foreign missionary of the Canada Presbyterian Church.

offered to Native people.

Lucy Baker, appointed by the Woman's Foreign Missionary Society (WFMS) in 1878, was the first Presbyterian woman to serve among Native people. She arrived at Prince Albert at Nisbet's request for a woman to teach Indian children while their parents were away.

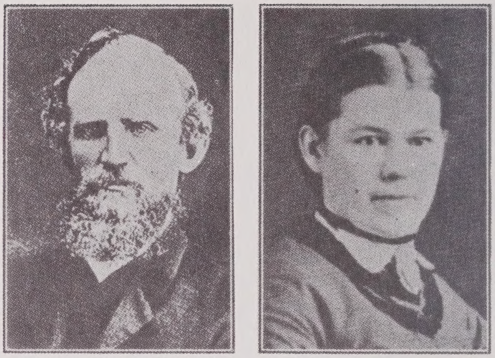
Lucy Baker became a legend to the Indians of the North West. A woman of courage and stamina, Baker let nothing stand in the way of carrying out her call to serve her Lord.

Lucy also travelled by Red River carts which 'kept up a continual screeching' as they journeyed. "We were six weeks making the journey, camping out all the time, arriving at Prince Albert on October 28th, 1879, with the thermometer standing at 28 degrees below zero." (*Lucy Margaret Baker: A Biographical Sketch* by Elizabeth A. Byers. Published by the WMS (W.D.). 1920.)

Teaching in the Mission School at Prince Albert until 1885, Lucy recalled in a letter to the WFMS the traumatic days of the Riel Rebellion which occurred that year: "After the battle of Duck Lake the police and volunteers retreated to Prince Albert and fortified it. All the settlers within a radius of twenty miles rushed for their lives into the mission. Every house was crowded with women and children; the manse was turned into a fort, and thus for nearly three months we dragged out a weary existence....I gave my house for a hospital and devoted all my time to cooking for the sick and wounded."

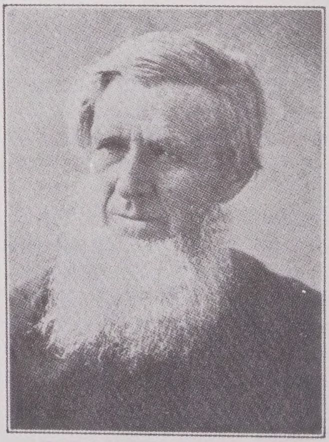
Following a brief respite from Indian work, Lucy felt God calling her to take the Word to an outlaw band of Sioux Indians from Minnesota, encamped across from the mission.

Having escaped from the wrath

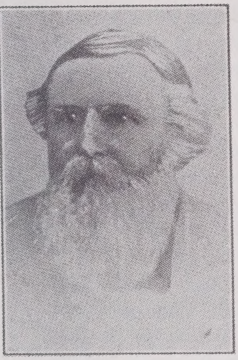


REV. AND MRS. JAMES NISBET
Founder of Prince Albert Indian Mission in 1866, in reality founder of city of Prince Albert.

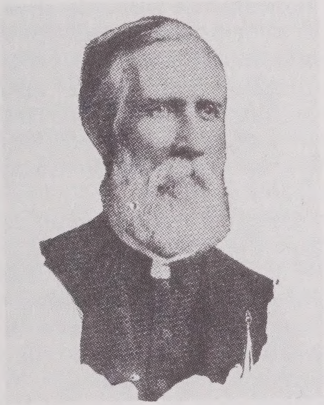
THE REV. DR. AND MRS. HUGH McKAY
Of Round Lake, Indian Mission, Saskatchewan.



THE REV. JOHN BLACK, D.D.
First Presbyterian missionary to Red River, 1851



REV. AND MRS. JOHN McKAY
Associated with Rev. James Nisbet in Prince Albert Mission, Sask.



REV. JAMES ROBERTSON, D.D.
Superintendent of Missions representing the four provinces, Manitoba, Saskatchewan, Alberta and British Columbia.

LUCY BAKER
First woman missionary to Native people.

of General Custer, the Sioux were angry and hostile, especially to white people. In spite of warnings that she would "certainly be killed", Lucy persisted in her approach to the Sioux. Unable to persuade any man to row her to their camp, she literally 'paddled her own canoe' to the other shore and set up a school which she maintained by herself until 1893. Her devotion was rewarded years later when the Sioux were finally granted a reserve and the old chief asked her to "build here in the centre and be our Queen." (*Lucy Margaret Baker: A Biographical Sketch)*

In 1903, **Miss Wright** was appointed to assist Lucy Baker. Her appointment was a most welcome one to Lucy whose letter of October 28, published in the *Foreign Missionary Tidings*, December 1903, said, "Last week word came at dusk that one of our little girls who had been ill for some time was dead. We went to the house, half a mile distant....A carpenter who was in the house kindly made a coffin and I worked lining it till midnight, finished it next morning, attended to household duties then went to the house of mourning."

Other hardships faced these hardy pioneer missionaries. Winters were severe and there was an epidemic of smallpox in 1870. Stories are told of everything freezing solid at night when fires went out, of meals eaten with overcoats on, and of bedding frozen to faces from the moisture of breathing.

Other Presbyterians did not escape the Riel Rebellion; in fact, **Murdoch McLeod** was taken prisoner, with others, "by a large force of Riel's men, mounted and well-armed." He was in irons forty-three days, then told he would be shot. Reprieved, he later writes of settling at Westborne, Manitoba, "...we still had difficulties to face. For four years we had grasshoppers, followed by high water." (*Presbyterian Pioneer Missionaries* by Rev. Hugh McKellar, D.D.)

Then there was the company which included the Rev. **J. H. Cameron**, formerly pastor of Kildonan, hemmed in at the Battleford fort, fearing an attack by Big Bear's savages whom it was rumoured were going to wipe them out of existence. They were visited by the NorthWest Mounted Police under command of Inspector Dickens, son of the famous novelist.

Their congregation was broken up and scattered because of the rebellion. Preparing to leave for Swift Current they were delayed by orders from General Middleton and were spared possible bloodshed by Poundmaker and his Indians.

Perhaps the hardships were eased by the wonders of the West itself, and being on the edge of new growth and discovery. **Hugh McKellar**, author of *Presbyterian Pioneer Missionaries* writes that while leaving Chief Mistawasis' encampment with McKay, they witnessed a "wonderful sight - an immense herd of buffalo grazing quietly in a valley of the south branch of the Saskatchewan river. There might be two or three thousand buffalo, great and small, in that herd."

McKay went out by the first passenger train to leave Prince Albert the last time he attended Synod before his death in 1890. His knowledge of the Cree language and his ability to converse eloquently with them was a great contribution to the work.

The advent of the railway train has brought the civilization of the white man and of the Indian into close proximity.

Nisbet also prepared a first reading book in Cree during his first winter. Like his Master, Nisbet was a carpenter, a trade which was a great asset in this new land.

Years later, **William McWhinney**, principal of Birtle Indian Residential School, Manitoba, and then at Crowstand, Saskatchewan, wrote of the effect of the railway:

"The advent of the railway train has broken up the solitude that had brooded over these Reserves from time immemorial, and has brought the civilization of the white man and of the Indian into close proximity." *(A History of Knox Church, Walkerton, Ontario. 1886-1986.* Compiled by Frederick Neill.*)*

In 1891, a turning-point in the history of the west and in the outreach of the Presbyterian Church, the C.P.R. reached Winnipeg. The Rev. **James Robertson** was appointed mission superintendent to the Presbytery of Manitoba.

As Robertson began his ministry the railroad pushed westward and thousands of railway workers and settlers flooded into the area.

A born missionary, Robertson's name became synonymous with the Presbyterian Church in Western Canada.

Beginning his work in Winnipeg, he wrote, "I stood at Fort Garry gate and looked over the black trail with its clustering variegation of shops and shacks that marked the main street of the capital. From that day, my hope for the west has never faded, nor have I ceased to be grateful for its rich opportunities for service." (*Our Commission...in Canada...and Overseas* by Louise A. Reith. WMS (W.D.) 1947.)

The first superintendent of Missions appointed to Alberta and British Columbia, Robertson was called a 'large-hearted missionary (the Martyr of the West)' by the Rev. P. Naismith, formerly missionary in Alberta.

Of him, the Rev. J. H. Cameron, Manitoba, said, "The great Missionary Superintendent['s]...visits were always full of encouragement and kindness. His hand shake was an inspiration and he left us in better heart for the work." (*Presbyterian Pioneer Missionaries)*

Another McKay, the Rev. **Hugh McKay**, began work in 1884 among the Crees in Qu'Appelle valley at Round Lake, Saskatchewan. He was principal of the school and missionary on four reserves. He was to serve there for over 30 years, his wife assisting him in the work. He is said to have begun in a small way to take a few starving and half naked Indian children in to the little log house that first served him as bachelor quarters. He fed them, clothed them and taught them, and from that modest beginning grew the circle of eight boarding industrial schools under the care of the Presbyterian church. (*The Story of Our Missions*. The Women's Missionary Society of the Presbyterian Church in Canada. 1915.)

It was said that the chief "who up to two years ago was a pagan, is now a frequent visitor at the mission. He cannot forget the kindness of the missionary and wife in times of trouble and illness." (*The Story of Our Missions*)

On Piapot's Reserve further up Qu'Appelle Valley, ground was broken by **Isabella Rose** who for nearly four years carried on a school amid very trying surroundings. **Mr. Moore** was appointed to Piapot, Pasqua and Muscowpetung Reserves in 1887, and established a boarding school which was successful until 1894 when the children were transferred to Regina.

James Robinson was a 'large-hearted missionary (the Martyr of the West)'.

Ministry to Native people in British Columbia presented its own special challenges. It was July 1891 when the first missionary, the Rev. **J. A. McDonald** cast anchor at Alberni on Vancouver Island where the Indians were anxious to have a missionary. McDonald was a graduate of Queen's University, Kingston, Ontario. His sister opened a school, at no expense to the Church. This soon became a boarding school with over 50 children. McDonald was succeeded by **Mr. Swartout** in 1894.

Mrs. Swartout's account of the loneliness of work on that scattered island is described in the *Foreign Missionary Tidings*, December 1903. "When away from the home station the missionary's wife keeps up the work, conducting even the Sabbath services until her husband's return. One can well imagine the strain of anxiety...when the expected time limit of the missionary's absence is exhausted and there is still no sign of his return till the winds and the waves are ready, for all itinerating must be done by canoe or sail boat."

The Swartouts served eleven years among the West Coast Indians, retiring in 1903. Mrs. Swartout adopted the plan of going into each home and helping with washing dishes "which were invariably found in a filthy condition strewn over the mud floors among the dogs and fowl", teaching the women to polish their stoves, and when others had

MISSION STATIONS*

SCHOOLS:

BOARDING
- Lake of the Woods (Ont.)
- Birtle (Man.)
- Round Lake (Man.)
- Portage la Prairie (Man.)
- File Hills (Sask.)
- Crowstand (Sask.)
- Alberni (B.C.)
- Ahousaht (B.C.)

DAY
- Okanase (Man.)
- Moose Mt. (Sask.)
- Mistawasis (Sask.)
- Swan Lake (Man.)
- Hurricane Hills (Sask.)
- Ucluelet (B.C.)
- Dodger's Cove (B.C.)

RESERVES
- Rolling River (Man.)
- Pipestone (Man.)
- Pasquah, Piapot's and Muscowpetung Reserves (Sask.)
- Lizard Point (Man.)
- Bird Tail (Man.)

**taken from The Story of Our Missions*

gathered to share in the lesson, speaking of the Gospel.

The 'Ahts' language was common to all these tribes. Because it was a difficult language and unwritten, except by McDonald and Swartout, the Chinook, a sort of pidgeon English, was found to be a useful medium of communication.

In 1894 the second mission station was opened at Ucluelet with **Mr. McKee** teaching in the school. Near his home in later years "among the noble cedars is the lonely grave of our pioneer missionary, Mr. Swartout. While he was on an errand of mercy for his Indians, his sail boat foundered in one of the Pacific storms." (*The Story of Our Missions*)

The most northerly school was opened in 1895 at Ahousaht, about 37 hours' sail from Victoria. Here **Mr. Russell** opened a day school and did evangelistic work.

The fourth station was opened at Dodger's Cove in 1899 when Mr. McKee, who had taught at Alberni, was appointed teacher.

In 1910 **Henry Binkley Currie** left his home church, Knox, Walkerton, Ontario to become principal of the school at Alberni, his wife, matron. In December he wrote to the WFMS that they had cut 150 cords of wood. A few months later he mentions a shortage of water, saying he was contemplating pumping water from the river.

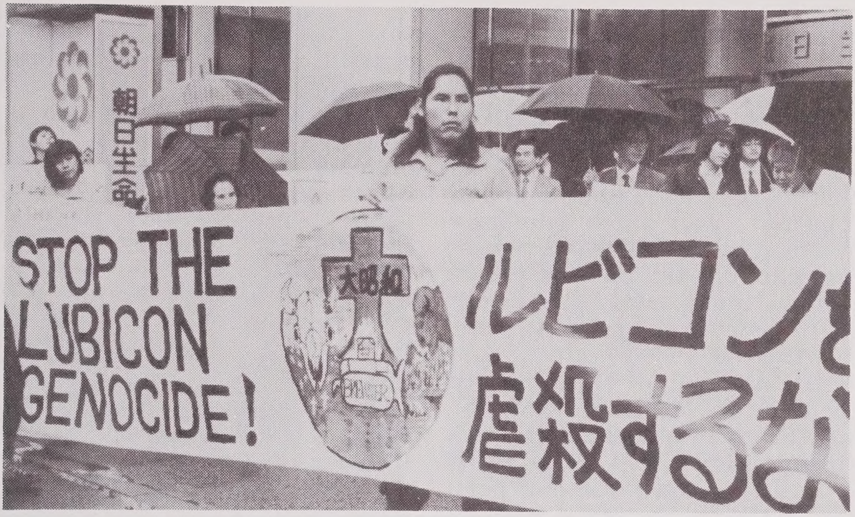
"So we have a picture of Mr. Currie, a small man, sent out by the church as a teacher, but finding he had to be architect, builder, engineer, farmer, lumberman, and even doctor, as he and Mrs. Currie had to deal with outbreaks of smallpox and measles." *(A History of Knox Church, Walkerton, Ontario. 1886-1986.)*

By 1915, the church had mission work in 20 centres, eight boarding schools and seven day schools attached to reserves, with six reserves near to boarding schools (see map above).

Until 1925, Indian missions extended geographically from Cecilia Jeffrey Boarding School in western Ontario to the west coast of Vancouver Island on the Pacific with the exception of Alberta.

Presbyterian histories are filled with the names of countless others who pioneered work among Indians in the West, many of them pioneers in Canadian history.

Next: Portraits in Native Ministry: 1925-1991.


朝日生命
STOP THE LUBICON GENOCIDE!
大昭和
ルビコン
虐殺する

- Sam Bull Jr. (Cree) holding up banner (which he drew) outside Daishowa offices.

The Lubicon-Japan Connection

by Glen Davis

It was a strange sight! There, in the heart of Tokyo's business district on the sidewalk in front of a large modern building, a small man with long dark hair and a black baseball cap on his head spoke quietly into a megaphone. His voice was almost lost as it competed with the bustling traffic of downtown Tokyo. But, for those who had ears to hear, his message was firm and clear. "We have tried to settle this issue peacefully through negotiation. But they have refused to meet with us. So, now we will do what we have to do on the ground, and they must bear the responsibility."

Who are "they"? What is the issue? Who is this man and why is he here in Tokyo?

The lettering on his cap provides a clue. It proclaims "Lubicon Indian Nation". The man is Bernard Ominayak, chief of the Lubicon Nation in Alberta, Canada. The issue is one of survival - the survival of his people. They are a community of 500 people whose traditional land is a large area in the Peace River district of northern Alberta. It is a heavily forested area, ideal for trapping, hunting and fishing, or at least it used to be. In recent years the exploitation of oil resources by oil companies and the Alberta government has destroyed trap lines, chased the animals away and made a traditional way of life almost impossible.

However, the one hope of the Lubicon Nation lies in gaining recognition of their land claims and control over their own resources. But now the very forest itself is in grave danger of disappearing. The Alberta government, in an effort to "diversify its economy" has sold the lumbering rights on Lubicon land to a huge pulp and paper company from Japan called Daishowa Seishi. Three years ago the Lubicon people recognized immediately the threat to their existence and began to negotiate with the Vice-President and General Manager of Daishowa in Vancouver. On March 7, 1988, the company agreed not to begin clearcutting on traditional Lubicon territory until the land issue had been settled with the Canadian government and an agreement had been reached with the Lubicon Nation as to when, where and how much could be cut so that environmental impact would be minimal. Chief Ominayak and his consultant, Fred Lennarson, were present at that meeting and testified clearly to the agreement reached.

Nevertheless, Daishowa went ahead and built its huge pulp mill on the Peace River and contracted cutting operations to smaller companies. One company started cutting in 1990 on Lubicon land. Their camp and equipment were sabotaged and some Lubicon people are now on trial for various charges arising from that incident. The clearcutting operations ceased but this year the Lubicon people have granted permission to the company to haul out the trees which had already been cut.

Now Daishowa has announced that at freeze-up this year, the Brewster Construction Company, a fully owned subsidiary of Daishowa, will begin clearcutting on Lubicon land. When requested to honour their 1988 agreement, Daishowa denied that the agreement exists and says it has a legal right to cut because of its agreement with the Alberta government.

Despite frequent attempts to negotiate with the Daishowa Canada officials, no satisfactory solution has been reached. The company is proceeding with its plans to clearcut on Lubicon land. The Lubicon people are desperate. They have exhausted every avenue of negotiation and have used all of their resources in the struggle to protect their traditional land.

The Canadian churches, encouraged by the Japan North America Commission on Cooperation in Mission and the National Council of Churches in Japan, helped a small delegation from the Lubicon Nation to travel to Japan in order to argue their case directly with the leaders at the headquarters of Daishowa Seishi. Because I planned to be in Japan at the same time the delegation would be there, I was asked by the Canadian Council of Churches to represent it on the delegation when it met with Japanese government officials and leaders of Daishowa. We

- Mr. Sam Bull, Cree, consultant to native peoples groups in Canada painting X through Daishowa symbol at demonstration.

- Chief Bernard Ominiyak addressing group of supporters outside offices of Daishowa in Tokyo Sept. 18/91.

were given the opportunity of meeting with three opposition members in the Japanese parliament. They were sympathetic and promised to do whatever they could to assist the struggle of the Lubicon Indian Nation.

However, in spite of three requests to the President of Daishowa to meet with us, everyone refused to grant Chief Ominayak even a few minutes of their precious time.

And that is why a small demonstration took place outside the Tokyo offices of Daishowa Seishi. It was attended by several members of the media, several Japanese Christians representing the NCCJ, four Roman Catholic priests (three of them Canadians), and about 30 Korean Christians who are members of that discriminated-against minority known as Koreans in Japan. Banners were displayed and speeches were made, but the demonstration was really a small affair which did not gain much attention. Some supporters suggested that we try to enter the building and meet with officials in spite of their refusal to meet with us. However, Chief Ominayak was very firm. He said quietly, "We have asked them three times to meet with us. They have refused three times. I think we have done all we can do here." Chief Ominayak has suffered and lost much as he has led his people in this struggle for survival. But he has not lost his pride or his dignity. Whether or not he and the Lubicon people gain recognition of their rights to control their land and its resources will depend partly upon the support and solidarity of their friends, both in Canada and in Japan.

The Canadian and Japanese churches have just begun to work together in solidarity with the Lubicon Nation. But the struggle is far from over, and there is far more that can be done. The temptation is to feel that through the sponsorship of this delegation to Japan we have done our bit and can now move on to other things. That would be a tragedy.

Either with us or without us the Lubicon people will continue their struggle. They have no other choice. For them it is a matter of life or death. And all they are asking for is that the Daishowa company honour its agreement of 1988 and discontinue all plans to cut on traditional Lubicon lands until the outstanding land claims have been settled and an agreement has been reached with the Lubicon Nation on the amount of tree harvesting to be permitted so that the environment is protected.

If some are tempted to sympathize with Daishowa because it is simply acting in accordance with a legal agreement reached with the Alberta government, they should consider the following facts: Daishowa is a mammoth company which has operations in many parts of the world. It has run into trouble because of environmental devastation it has caused in the Philippines, Malaysia and Australia. It is very sophisticated in using the media to gain support for its operations. It is no accident that during the week our delegation was in Japan there were Daishowa advertisements in major magazines showing a picture of its huge pulp mill on the Peace River and stating that it is being careful not to pollute the water of the river. This despite the fact that they are dumping an average of 20 tons of polluting sludge into the Peace River daily and their mill is using a highly polluting chlorine bleach process which has already been outlawed in Europe.

Daishowa has not been a model corporate citizen in other countries and is not likely suddenly to become one in Canada without a great deal of pressure.

At the same time, the Canadian government must be urged to push forward negotiations on the Lubicon land claims with great urgency.

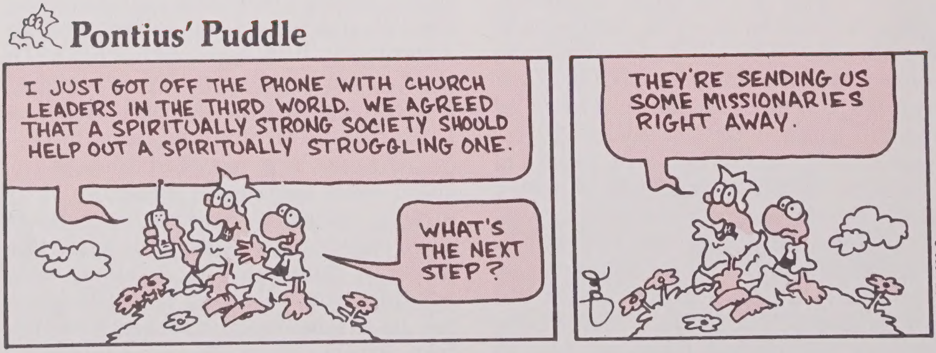
Here are some ways that Christians both in Japan and Canada can be helpful in this struggle. We can write the Daishowa company in our respective countries asking them to honour their agreement of 1988. We can urge the Government of Canada, particularly through contact with parliamentarians, to take serious steps to settle Lubicon land claims immediately. And finally, we can indicate our solidarity with the Lubicon people by sending them messages of support and encouragement. Here are some addresses:

Mr. Thomas Hamaoka,
V-P & General Manager,
Daishowa Canada Co Ltd.,
Suite 3500, 666 Burrard Street,
Vancouver, B.C. V6C 2X8 and/or

Mr. Kiminori Saito, President,
Daishowa Japan, Asahi Tokai Bldg.
Otemachi, Tokyo, Japan.

The Rt. Hon. B. Mulroney,
(and/or your M.P.), House of Commons,
Ottawa, Ontario, K1A 0A6 (no stamp).

Chief B. Ominayak,
Lubicon Lake Indian Nation,
Little Buffalo Lake, 3536 - 106 Street,
Edmonton, Alberta T6J 1A4


Pontius' Puddle
I JUST GOT OFF THE PHONE WITH CHURCH LEADERS IN THE THIRD WORLD. WE AGREED THAT A SPIRITUALLY STRONG SOCIETY SHOULD HELP OUT A SPIRITUALLY STRUGGLING ONE.
WHAT'S THE NEXT STEP?
THEY'RE SENDING US SOME MISSIONARIES RIGHT AWAY.
© Joel Kauffmann

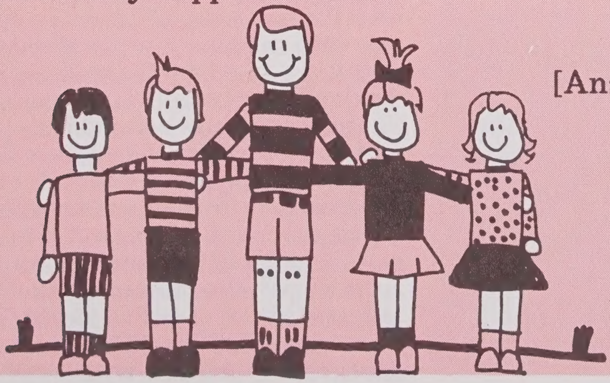
Puzzle for Children

by Jim Phillips

"Names of Jesus"

Look up the following scriptures and write a name for Jesus in the blank space.

Definition	*Reference*	*Name*
Coming back to life	John 11:25	______________
What grapes grow on	John 15:1	______________
What you use to get someplace	John 14:6	______________
Cares for animals that grow wool	John 10:11	______________
What you use to get into a house	John 10:7	______________
Opposite of Death	John 11:25, 14:6	______________
Outside part of a sandwich	John 6:35	______________
What you say when you tell what really happened	John 14:6	______________



[Answers on page 31]

The Story of GAP

(Group Against Pornography)

by Jean G. Campbell

In the introduction to his book "With Integrity of Heart", Dr. Clifford Elliott says: "We dare to believe that the central characteristic of God is love - not just any kind of love but the quality of love we see in Jesus Christ. This love becomes both source and guide as we *choose and judge our values.*" This book is the resource book for the 1991-92 mission study "Living Values in Changing Times." There are some among us who have demonstrated this belief publicly by putting it into action within the community.

At the October 1988 meeting of Westwood Presbyterian Church Women's Group in Winnipeg, it was suggested that the video "A Winnable War" be shown at a future meeting. This is about pornography and its effects, narrated by Dr. James Dobson, Christian psychologist, well known for several books on family life and for his radio programme "Focus on the Family."

> *We dare to believe that the central characteristic of God is love - not just any kind of love but the quality of love we see in Jesus Christ.*

Four members of the group's executive, Walda Bosiak, Eleanor Graham, Claire Green and Carolyn Keith, discovered their mutual concern about pornography and decided to do something about it. They began by gathering information about pornography, and by writing letters to elected officials, news media and police. One year later, in December 1989, the small group had grown to seven, of whom one was from outside the Presbyterian circle. Today the group numbers approximately 1,300, represents both sexes and a wide range of backgrounds and occupations.

One impetus to this growth was undoubtedly the result of the first action taken by the group beyond the gathering of information and writing of letters. Westwood Presbyterian Church is in the St. James-Assiniboia area of Winnipeg, and within it an XXX Adult Video and Magazine store was opened for business the last week of 1989. In January 1990 the small group of women, who were to adopt the title "Group Against Pornography" and later on to become an incorporated body, met with the St. James-Assiniboia Community Committee of Council.

Two men and one young woman, all members of Westwood Church, were appointed to express their concern about the presence in their neighbourhood of such a store. They were supported by 130 fellow citizens, and a petition with over 800 signatures was presented. The Community Committee members recommended that the group meet with provincial government representatives.

Very shortly thereafter, they met with the Hon. James McCrae (Manitoba Minister of Justice), the Hon. Bonnie Mitchelson (Manitoba Minister of Heritage, Culture & Citizenship), the Hon. Gerry Hammond (Manitoba Minister of Labour), and Doris May Oulton (Head, Women's Directorate of Manitoba), and expressed to them their concern over the infiltration of pornography in the City of Winnipeg. Little did the original group of four Presbyterian women know how far their influence was to extend. None had prior social activist experience. They have since become social activists in the tradition of the Gospel.

Early in 1990 GAP began conferring with the Manitoba Film Classification Board and, with other groups, was invited to meet with the Board, sharing opinions on methods of classification and with regard to restriction of age in renting/buying pornographic or extremely violent materials. The outcome was passage of a provincial law in January 1991 providing for classification of videocassettes and restricting minors from renting/buying pornographic materials and those portraying extreme violence.

A representative from GAP has worked with the Winnipeg Social Planning Sub-committee with regard to "Violence Against Women", in the area of violence in culture, which includes pornography. Representatives have met with City Councillors in an as yet unsuccessful attempt to give the legal rights to local residents to prevent the opening of X-rated video stores in their neighbourhoods.

The influence of GAP, along with that of other concerned groups, was felt in the decision to close a chain of X-rated video stores in Winnipeg, indeed to close X-rated stores in Manitoba. The owner of one chain, Don Butler, took his case to the Manitoba Court of Appeal, where the original decision was upheld. Butler then appealed to the Supreme Court of Canada.

With the support of its members and of other like minded groups, GAP retained a leading Winnipeg lawyer to intervene at the Supreme Court. The Attorneys-General of British Columbia, Alberta, Ontario, Quebec and Newfoundland intervened on behalf of the Manitoba Appeal decision. Also intervening were the Attorney-General of Canada and LEAF (Legal Education and Action Fund). The case came before the Supreme Court on June 6, 1991. No decision has, as yet, been handed down. Should Butler win his appeal, the spread of pornography would greatly increase, not only in Manitoba, but throughout Canada.

In November 1990, and again in 1991, GAP sponsored an all day conference on the harmful effects of pornography. In 1990 the main speaker was Dr. William Marshall of Queen's University, an international authority on pornography and its effects. In 1991 the main speaker

From a group of four Presbyterian women in 1988 the group has grown to include approximately 1300 members of both sexes and varying backgrounds.

> *All it takes*
> *for evil to triumph*
> *is for good men*
> *and women to*
> *do nothing.*

was Dr. James Check of York University, who has been researching pornography and its effects since 1978. There have been excellent panel discussions both years, the panelists being well qualified to speak from all points of view. WRAP (White Ribbon Against Pornography) Week, a North American campaign, has been endorsed by both the city and the province. Both annual conferences took place during this period.

GAP often holds meetings open to the public, and has established a Speakers' Bureau, members of which have spoken to a wide range of groups - ministerial, university, residential, etc. They have also gone beyond Winnipeg to take part in the Conference on the Family (sponsored by 'Focus on the Family') in Ottawa, and the Canadians for Decency Conference in Toronto. President Carolyn Keith has received enquiries from concerned people from coast to coast anxious to set up affiliate groups. GAP members have met with the Hon. Kim Campbell, Federal Attorney General, and the Hon. Mary Collins, Federal Status of Women, among others.

Surely these four Presbyterian women have shown what faith-inspired action can do for "living values in changing times."

- Jean Campbell is a member of Council Executive and sits on the Editorial Committee.

What You Can Do To

Speak up!!!

- If you know a man who abuses his wife — through cruel words, name calling, controlling her actions — advise him that his behaviour is abusive and that he can learn other ways to communicate with his partner.
- If you know a man who hits or beats a woman, tell him his behaviour is against the law.
- If you see a woman who is being abused, talk to her about it. Listen to her and show her that you believe her. Find out about the resources in your community for women and children who are being abused, and tell her about them. Let her know she is not alone.
- If you are a man, volunteer to work in a men's support group.
- Offer yourself as a friend or volunteer at a shelter and spend time with children who can use a positive role model.
- Write a letter to the editor of your newspaper expressing your views about ending violence.

Create an opportunity...

in your church, at your service club, in your book club, or with your community group.

- Invite a survivor to tell her story to your group. Learn about what can be done to help other women be safe.
- Obtain a copy of *Family Violence in a Patriarchal Culture: A Challenge to our Way of Thinking*, published by the Canadian Council on Social Development and the Church Council on Justice and Corrections. (Cost: $25.00) Organize a series of

Help End Violence Against Women and Children

workshops in your church to use this manual.

- Develop a resource/display table where members of your group can obtain information about the issue of family violence and sources of help.
- Suggest that your book club select two books on violence against women and children, then discuss them.
- Contact your local transition house and ask how your group might "learn and help."
- Organize a discussion on respect, stereotypes, sexism, violence, and teen dating violence. Become a peer leader.
- Organize a "Brown Bag" luncheon at your workplace. Rent a video from the National Film Board's Family Violence Collection Series* and show it to interested persons. Have a discussion about it afterwards. (We recommend a video that is accompanied by a facilitator's guide.)
- Get a local men's group to co-sponsor a community awareness session for men.

Lobby for change

- Phone your local shelter or sexual assault centre and find out about the issues they are working on. Become informed about these issues, then write a letter in support of the needed changes.
- Lobby your local MPP. Get him or her to support adequate funding to cover basic needs and provide opportunities to survivors of wife assault for personal growth, job training and education, to promote self-sufficiency and integration into the community.
- Lobby to ensure that your Board of Education provides training for key people in the system, to help them identify and assist kids who witness violence.
- Obtain a copy of the "Women's Safety Audit Kit," available from METRAC, 158 Spadina Road, Toronto, Ontario M5R 2T8. Lobby your municipality to include safety issues in their official plan and to develop a task force on violence against women.
- Ask your family doctor to display posters and pamphlets on different kinds of abuse.

*To preview, rent or purchase NFB films and videos, call your nearest NFB office or use their toll-free service:
Atlantic 1-800-561-7104
Ontario 1-800-267-7710
Quebec 1-800-363-0328
Prairies, British Columbia and the North 1-800-661-9867

If you need help locating resources in your community, phone the Family Violence Program, Canadian Council on Social Development, at (613) 728-1865.

- From Vis-À-Vis, The National Newsletter on Family Violence.

Silence or Apathy promotes pornography

Dear Friends

Miriam & David Barrie,
Likhubula House,
Box 111,
Mulanje, Malawi
Fall 1991

How does it feel to be back in Malawi? We've experienced many different feelings such as:

- enjoyment in meeting the friends we made last year and finding out changes and additions. They are all so interested in our new grandchildren.
- fulfilment in going to crowded churches and hearing the distinctive sound of choirs and their rhythm accompaniment.
- surprise in finding vegetables - cabbage, kale, carrots, tomatoes, and yes, even asparagus flourishing in the gardens.
- disappointment that heavy rains resulted in a poor soybean harvest in Mulanje district for the over 800 farmers who grew them for the first time. We'll try again.
- concern for the constant smell of burning wood for cooking nsima (their staple) and heating water. What about the loss of trees for the future?
- appreciation of the beautiful birds, trees, flowers and majesty of Mulanje Mountain while remembering the death and destruction of the March 10th flood avalanche at Phalombe only 25 kilometres away.
- frustration with the ever present monkeys which are a threat to everything we grow.

These are impressions that come to mind as we resume our work with the C.C.A.P., Blantyre Synod. We arrived separately (David the end of July, Miriam early September) after the birth of grandson Cameron on June 2nd and granddaughters Emily and Mallory on August 25th. As is the custom of Malawians we were given a very cordial welcome on our return to 'The Warm Heart of Africa.' "How was Canada? How did you leave your family? How was your harvest of asparagus, strawberries and grandchildren?"

Having just spent a few months at home, it was more humbling than ever to see the vast difference in the standard of living between us and those we live and work with. So the sooner we get back to our projects, the better, starting with:

- establishing a demonstration farm.
- helping the small scale farmer.
- making Likhubula House an attractive, efficient Centre.
- providing youth programs for the almost forgotten youth.
- distributing relief supplies: hoes, seeds, fertilizer, to victims of the disaster around Mt. Michesi.
- teaching a daily period in an adult literacy class.
- introducing new ideas like the nutritional value of growing soybeans.

How's that for a job description? However, it's not all work! We have lots of fun experiences too -- playing scrabble with Malawian friends, attending a village wedding, spending Thanksgiving on the Zomba Plateau with Canadian friends, swimming in the natural pools at Likhubula House.

These gracious people continue to amaze me. Rose came to our door with a huge basket of bananas on her head. To sell? No, a gift for us. We had given her a pencil and scribbler to use at a course she was taking at a local church. This is typical of the appreciation for whatever we do in this country.

We have enjoyed worshipping in the local C.C.A.P. church, in remote prayer houses, and in the very stately St. Michael's and All Angels church in Blantyre. It doesn't matter where you go, you see overflowing crowds, hear thrilling music, and sense the strong faith in these congregations.

We begin to think about Christmas. It isn't easy being away from home, family and friends at this time, but wherever you are, the Message of Christmas and the joy of celebrating the birth of the Infant Jesus bridges the miles. May you and yours receive the Gifts of Christmas: Peace, Joy, Hope, and Love.

David and Miriam Barrie

The Canadian Ecumenical Presence during events marking the 500th anniversary of Christopher Columbus' arrival in the Americas

Seminars for study and reflection

Santo Domingo, Dominican Republic October 1992

The 500th anniversary of Christopher Columbus' voyage to the Americas is an occasion for learning. The Canadian Council of Churches calls Canadians to "mark 1992 as a year of reflection and repentance." It is an opportunity in prayer and action" to educate ourselves about the history of contact between the First Nations, Europeans and Africans in the Americas. The events of 1492 continue to challenge us today.

The Canadian Ecumenical Presence will coordinate weekly seminars of study, observation and discussion in Santo Domingo, Dominican Republic during October 1992. This is a project of the Canadian Churches' Forum for Global Ministries. Our hope is that these seminars will help Canadian Christians reflect upon the past 500 years and propose new visions for the next 500 years.

Five one-week seminars are planned. Each week has a specific theme, but can be tailored to the interests of participants. Seminars may include visits to various Church and popular groups, as well as to official events and public sessions of the Fourth General Conference of Latin American Bishops. Educators from Canada and the Dominican Republic will facilitate the study sessions.

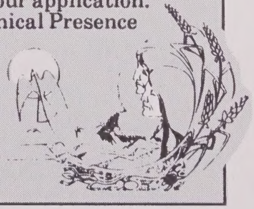
September 27 - October 3:	Popular Education
October 4 - October 10:	500th Anniversary
October 11 - October 17:	500th Anniversary
October 18 - October 24:	Mission and Evangelization
October 25 - October 31:	Theology and Praxis

(Additional dates may become available upon demand.)

Space is limited. Organize a group, and register early!

The cost per week will be approximately $350 per person (plus airfare). This includes food, lodging and transportation while in Santo Domingo. A non-refundable registration fee of $100 per person is required with your application.

The Canadian Ecumenical Presence
11 Madison Avenue,
Toronto, Ontario
M5R 2S2
Tel: (416) 924-9351
Fax: (416) 924-5356



The Message

the message spoke on embracing the poor
and I squirmed uncomfortably
thinking of my crisp hundreds
and like some revelation sent to appease my guilt
I made a plan
and putting on my best of shoes and best attire
I climbed into the brilliant red car
and velvet seats
and drove to the towering, mirrored maze
hurried up the marble steps
moved down ivory corridors
where bank employees chattered gaily
and I stopped at the gilt-edged counter
where I made my withdrawal
squashing it into an envelope
sealed it, then mailed it
heaved a sigh of well-being for a great deed
accomplished
and made my way towards home
stopping long enough to let Someone know the worthiness
of what I'd done
but He only looked down on me with sad and weary eyes
and I thought I heard him say, "Imagine - you did all that,
and never once used your hands - or your heart,"
and I drove away
puzzled
wondering what He meant

Barbara Mitchell

Forward In Faith

What are our priorities in life?

Everything we have comes from God - and we are called on to return to Him some of His gifts.

If we consider God's gifts to us as a loan, then the interest on that loan and its repayment, should be a first claim on our lives.

Do you decide at the end of the month how much money you have left over to put in your WMS offering? Or at the beginning of the month, do you put aside XX dollars for the WMS and tailor the rest of your expenditures to fit?

Do you pray and read your Bible every day, or do you pray and read occasionally, or never?

Do you attend WMS meetings regularly, or do you attend when there is nothing else to do?

Do you promote Mission Education in your congregation or leave it to someone else?

Do you serve your community by listening, sharing and helping, or do you ignore the needs of others?

All through our lives, we have received over and again from God; we are called upon to be good stewards of those gifts and to return some of those gifts to Him. That must be the priority in our lives. God, His church and its mission must come first. Then we will go "Forward in Faith".

Correction: An error was made in Forward in Faith on page 17 of the January 1992 Glad Tidings. The third paragraph should begin: ". . . that the average givings of our members to the WMS are about $6.67 per month." (instead of $4.67)

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Clip out and forward to:
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Rm. 100, 50 Wynford,
Don Mills, Ontario M3C 1J7.

OUR READERS Write

Dear Editor,

I am writing to you on behalf of the Africa Advisory Committee of the Board of World Mission and as a South African who was ordained in the Presbyterian Church in Southern Africa (PCSA) and served as a minister in that Church. The Committee objects to the tone of [the] article *"Mission Outreach to South Africa"* by Edward P. Mason which appeared in the October 1991 issue of *Glad Tidings*.

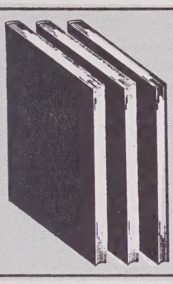
The work done by Calvin Church in a very needy part of South Africa is indeed laudable and it is encouraging that they share their journey in this regard with us. However, in the second paragraph there seems to be an implied criticism of the sanctions campaign. Although the author seems to attempt to remain "neutral" on this issue by his statement that "such overall treatment may or may not be deserved", he shows a clear bias by stating that the white population of South Africa has been "castigated", the economy "punished", sports' participants treated as "pariahs". He also seems to say that the country has been shunned "politically and militarily" and then implies that the PCSA has felt "desperately alone".

This particular paragraph reads like typical apartheid government propaganda written for foreign consumption. It attempts to appear neutral while perniciously introducing apartheid myths into the minds of the readers. The most basic myth is to equate the despotic white racist government of South Africa with the country. Another myth is to imply that economic and other actions taken against this government are aimed at whites, and whites and their views subtly become equal to "the country". Being "white" and South African myself I can testify that I have never been castigated by anyone because I am a white South African! White people only suffer inasmuch as they persist to defend injustice and economic exploitation of the disenfranchised majority.

Our own Church policy to support sanctions and other actions to bring change in South Africa is based on the realistic understanding that the despotic power of the government will only be changed if it touches its real source of security, money. This strategy seems to be paying off albeit very slowly. With regards to the "isolation of the PCSA" I can only say that there was some isolation in the years that Mr. Mason refers to but it was largely a self imposed isolation because the white majority in the PCSA were refusing to contribute to the World Council of Churches! Since then the Church's attitude has changed and isolation seems something of the past.

As a South African I feel deeply saddened that a fellow Christian could defend a regime responsible for so much violence, murder, and torture and that *Glad Tidings* has allowed itself to be a vehicle for typical apartheid government propaganda hidden in a Christian garb.

Yours sincerely,
Charles J. Fensham



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CHRISTIANITY IN JAPAN, 1971-90. *Compiled and edited by Kumazawa Yoshinobu and David L. Swain. 1991. Friendship Press. Price $40.00*

This volume is the long-awaited successor to the *Japan Christian Yearbook* (last published in 1970). *Christianity in Japan* is a compact yet comprehensive handbook that surveys contemporary Japanese Christian life and ministry against the background of worldwide Christian developments. The well-organized table of contents, chronology and index as well as the placement of footnotes at the bottom of pages facilitate use of the work as a valuable reference source.

Essay contributors, most of them Japanese, write from widely varying backgrounds, specialties and perspectives: clergy, laypersons and missionaries representing Catholicism and most Protestant denominations. The use of twenty different translators insures that the translation process itself introduces no single biased perspective.

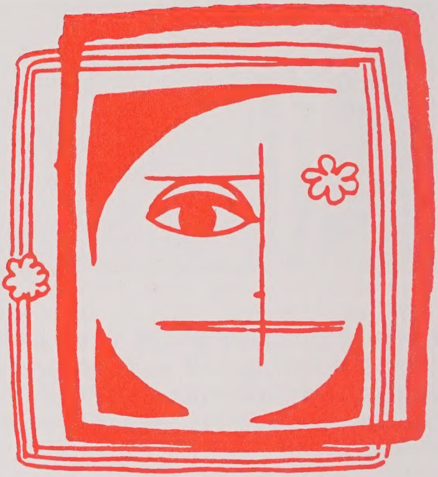
Though all 28 essays were written independently, certain common themes stand out, indicating the presence, at several levels, of a substantial degree of unity:

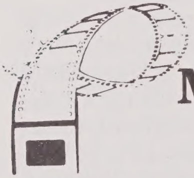
1. The desire of Japanese Christians to relate their faith to the larger regional (Asian) and world contexts is one such theme. Several of the writers imply that it is a growing concern of Japanese Christians in general. Contextual awareness is further enhanced by the inclusions, in many essays, of substantial historical background material concerning the topic treated.
2. The promotion of peace and justice is a second common concern among Japanese Christians and their organizations. As Shoji Tsutomu indicates in his excellent essay "Christians and Peacemaking," regardless of past failures or successes, Christians have a specific, biblical mandate to be catalysts in the peace movement.
3. Resistance to minority discrimination and human rights violations is a third common element of contemporary Japanese Christianity. The various institutional and organizational connections of the many activities in this area are helpfully clarified.

Part I reviews the broader world Christian context of which Japanese Christianity is an important part. Parts II and III concentrate more specifically on particular Japanese ministries; Part IV presents the various churches, councils and movements in Japan. While successfully avoiding statistical overkill, this combination enables the reader to view the individual ministries as a part of Christendom as a whole.

The style throughout is readable without being superficial; and the writers clearly express their Christian commitment without being polemical. The willingness of many to be self-critical, even in the absence of any imminent solution, underscores the critical honesty that is a commendable feature of the book.

This is a superb work which should be well-received in public and individual libraries in Japan and in English-speaking countries. For all Christians and others seeking a concise treatment of contemporary Christianity in Japan, this is an exceptional resource. – David Murchie, missionary Sendai, Tohoku District. *Kyodan Newsletter*. August 1991.





Mission Study Resources

JAPAN

Audio Visuals

Looking for additional audio-visual resources for the JAPAN mission study? Try your local National Film Board office. Two of the videos they stock are:

Japanese Woman. VHS. 52½ minutes.

Examines the status of women in modern-day Japan through a blend of archival footage, interviews, candid scenes at home and work.

Japan Inc: Lesson for North America? VHS. 28 minutes.

This study of Japanese business shows how cooperation has enabled Japan to automate at unparalleled rate.

Books

Don't forget your local library for resource materials. You will find any of the following Canadian books helpful:

Adachi, Ken. *The Enemy That Never Was*. McLelland & Stewart. 1976.

Broadfoot, Barry. *Years of Sorrow, Years of Shame*. Doubleday. 1977.

Kogawa, Joy. *Obasan*. Lester & Orpen Dennys. 1981.

Takashima, Shizue. *A Child in Prison Camp*. Tundra Books. 1971. (Children)

Pattan, Janice. *The Exodus of the Japanese*. McLelland & Stewart. 1973.

WORLD DAY OF PRAYER - March 6, 1992

"Living Wisely With Creation"

When Christians around the world gather for World Day of Prayer services on March 6, 1992, they will be invited to reflect on what the challenge of "Living Wisely With Creation" means for them in their localities. The service was written by women of Austria, Germany and Switzerland, who approach the theme of creation from the perspective of the industrialized world of Central Europe.

The order of worship carefully weaves together Scripture readings, including an exuberant psalm in praise of creation, some of the writers' experiences in the reconstruction of their countries after World War II, and concerns about the present ecological crisis.

In Canada, the World Day of Prayer is sponsored by the Women's Inter-Church Council of Canada, a national council with representatives from eleven denominations. Local services are organized by ecumenical committees in thousands of communities across Canada. The offerings from the services are used to provide study and worship resources, to cover costs of printing and distributing the services, and to support ecumenical projects in Canada and abroad.

MORE ON THE ENVIRONMENT...

The best remedy for those who are afraid, lonely, or unhappy is to go outside, somewhere where they can be quite alone with the heavens, nature, and God. Because only then does one feel that all is as it should be and that God wishes to see people happy, amidst the simple beauty of nature. As long as this exists, and it certainly always will, I know that then there will always be comfort for every sorrow, whatever the circumstances may be. And I firmly believe that nature brings solace in all troubles. From Anne Frank's diary. Only One Earth, United Nations Environment Programme.

In the World

DEACONESS COMMUNITY CELEBRATES 150 YEARS

Members of the Community of Deaconesses of Reuilly in Versailles, France held celebrations to mark 150 years of the existence of their organization (10-11 November). The celebrations, which were marked by thanksgiving and consecration services in the Temple de l'Etoile in Paris, were attended by representatives from France, Switzerland, The Netherlands, Germany and Sweden. The community has sisters working in Cameroon and Tahiti. [EPS]

EAST EUROPEAN WOMEN LEADERS MEET

Although they have suffered for more than a generation under Marxist regimes and live in societies vexed by declining incomes and serious social problems, women in Eastern Europe retain tremendous pride in their respective countries and are highly motivated to spend their energies on bringing the gospel to their people. This was the consensus among eight Christian women leaders from six eastern European countries who met late September in Berlin, Germany under the auspices of the World Evangelical Fellowship. [EPS]

$10 MILLION FINANCIAL CAMPAIGN

At a time when most mainline churches are expressing concern about declining memberships and diminishing revenues, The Presbyterian Church in Canada has launched a $10 million financial campaign. Rev. Harry Waite, newly appointed campaign director, reported that the first meeting of a national Steering Committee met on November 15, 1991 to begin the planning.

Mr. Waite indicated that the first step in the planning was the recruitment of the Steering Committee so that various parts of the country would be represented in the campaign. In addition to members of the administrative staff of the denomination, members of the Committee include Rev. John Cameron, Charlottetown; Joan Sampson, Ottawa; Rev. John Dowds, Barrie; Gary Pluim, Kitchener; Rev. Ian Victor, Vancouver; Rev. George Robertson, Stoney Creek; Georgia Cordes, Winnipeg; Nancy Serrick, Toronto; Dennis Lem, Don Mills; Rev. In Kee Kim, Toronto; and Rev. Yme Woensdregt, Edmonton. Tom Norwood, Barrie will serve as the Convenor.

The development of the campaign will be assisted by a consulting firm, Resource Services Inc. of Dallas, Texas.

The funds received through this campaign will be used to fund the development of new congregations in Canada. Twenty-five percent of the ten million goal will be used to assist church projects overseas. The Presbyterian Church in Canada works in collaboration with some 17 denominations overseas.

The fund raising effort will last three years. All of the 150,000 members of the Presbyterian Church will be urged to participate in supporting this major undertaking.

"This is the largest fund raising project ever undertaken by our church", Mr. Waite said. He went on to add that the campaign is also a large step of faith for Presbyterians in view of the difficult economic times the country is experiencing. "I have no doubt that Presbyterians will rise to the occasion", Mr. Waite added.

CHURCH GROUP CALLS FOR ACTION ON HUMAN RIGHTS

On the anniversary of the Universal Declaration of Human Rights the Inter-Church Committee for Refugees called upon Prime Minister Mulroney to do more to solve human rights problems at home. In doing so the ICCR repeated the conclusion from the October 1990 examination of Canada by the UN Human Rights Committee: "Canada still has the means and the possibility of doing even more on behalf of indigenous people and refugees." In particular, the ICCR calls upon the Prime Minister to:

- Stop deportations of people to a country where their life or freedom will be put in danger or where they risk torture by providing a full and fair hearing and a meaningful and effective appeal for all claiming refugee status in Canada. (Lack of appeal violates UN procedural rights);
- End protracted and uncertain procedures for deciding which refugee claimants get to stay in Canada.
- Immediately issue Minister's Permits to spouses and children of refugee claimants granted the right to proceed to landing in Canada.
- Eliminate arbitrary and unjustified immigration detention.
- Provide an independent body which can hear and act on complaints about alleged violations of human rights from refugee claimants in Canada. (There is no accessible and effective body at present.)

The ICCR welcomes the Prime Minister's desire to reduce human rights violations in some countries of the world by attaching conditions to development aid. Efforts to reduce human rights violations help to prevent the forcible uprooting of people who become refugees.

Human rights violations must be addressed wherever they occur - overseas or in Canada. It is one thing to denounce human rights violations in poor countries. However, Canada remains silent to abuses of refugees and asylum seekers in the more developed countries. Canada has done little to respond to documented human rights problems with its own refugee programs in Canada. Refugees and refugee claimants are human beings with rights affirmed by the Universal Declaration of Human Rights.

The ICCR is a coalition of ten national church bodies whose mandate includes monitoring the world refugee situation and recommending Canadian responses. Since 1988, ICCR has submitted briefs to the Canadian government in preparation for Canada's participation in the annual session of the UN Commission on Human Rights. In October 1990, the ICCR sent a Brief and a Report to the UN Committee on Human Rights to facilitate its examination of Canada under article 40 of the Covenant on Civil and Political Rights.

The Minister of Immigration's apparent preoccupation with deportation must not jeopardize the rights of refugees and asylum seekers in Canada.

For further information contact:
Ellen Turley, Chair (416) 925-5931
Tom Clark, Coordinator (416) 921-4152
Jim Hodgson, Communications Officer, CCC. (416) 921-4152.

BWM NEWS

MOZAMBIQUE

Bob Faris writes from Mozambique, "Last year brought many changes in the country. Since the historic Fifth Congress of FRELIMO (the government party), the country has been experiencing the political and economic turmoils of massive ideological and systemic changes. Marxist-Leninist ideology has been officially dropped as the foundation of the party and the state and the economy has been opened more and more to market forces. After an extensive popular debate (from which Canadians can learn much!) the People's Assembly approved a new constitution which allows for a multi-party political system and also a law calling for elections this year. President Chissano has travelled widely and has gained broad support both outside and inside the country for his brave and long-sighted initiatives.

The Roman Catholic Church and the Christian Council of Mozambique were instrumental in bringing the government and RENAMO (Mozambique National Resistance) to the bargaining table. First, there were mediated talks in Nairobi, Kenya, then direct talks in Rome. In December, a partial ceasefire was accepted. There has been a multilateral commission established to monitor the agreement. Unfortunately, RENAMO attacks have continued despite the commission's negation of claims of continuing Zimbabwean activity further afield. Talks have now been resumed in Rome and everyone continues to hope for a full and permanent ceasefire and peace treaty.

HISTORIA

Dr. Margaret O'Hara was born April 11, 1855 at Port Elmsley, Ontario. She graduated in 1891 from Queen's University, receiving her Medical and Surgical Diploma. Dr. O'Hara was designated in St. Andrew's Presbyterian Church, Smiths Falls, November 16, 1891, as a Missionary of the Presbyterian Church in Canada to India.

Dr. O'Hara served 36 years as a Medical Missionary in Central India under the Presbyterian Church. She died in Smiths Falls August 28, 1940 at age 85. Dr. O'Hara was presented by the Women's Missionary Society of the Presbyterian Church in Canada, the long service Gold Medal with three bars in recognition of her years of service. Queen's University conferred the degree of L.L.D. in 1932.

King Edward VII recognized Dr. O'Hara by bestowing upon her the Kaiser Hind Medal in 1902.

Dr. O'Hara published "Leaf of the Lotus" a full account of her work in India.

The Women's Missionary Society of the Presbyterian Church in Smiths Falls remembered Dr. O'Hara on the occasion of the 100th Anniversary of her life work in India.

In the Society

PRESBYTERIAL

Kay Cowper, member of Council Executive, presented an Honorary Life Membership at the **Hamilton** Presbyterial Fall Rally, October 5, 1991 to Rona Reaper of Aldershot, Ontario. (below)

The sixth annual mission workshop of the **Brockville** Presbyterial was held at Caigers Resort located at Rockport, Ontario on the 1000 Island Parkway. The theme for the weekend was, "A Changeless Christ in a Changing World - Jesus Christ is the same yesterday, today and forever." (Hebrew 13:8)

Women attended from Brockville, Glengarry, Ottawa, Kingston and Lanark & Renfrew Presbyterials.

The Vice-President, Mary Morehead of South Mountain welcomed everyone. President, Lottie Sutherland extended greetings and warmly welcomed Jean Campbell, President of Manitoba and Northwestern Ontario Synodical and her daughter, the Rev. Amy Campbell, the regular reserve naval chaplain in Ottawa.

Beth Anne Yando, AEC introduced the guest speaker for the evening, the Rev. James Peter Jones, minister of St. Andrew's Presbyterian Church, Ottawa. A discussion time followed.

The evening worship conducted by Margaret Reynolds of Morrisburg focused on "values". A dramalogue was presented by the Morrisburg group. Participating were Catherine Blatch, Candy Duvall, Joan Farlinger and Ruth Kirkwood.

Bette Crerar of Vernon was music director throughout the weekend and Gloria Purcell of Spencerville, pianist.

Three workshops introduced the 1991-92 mission study. Resource persons were Lois Powrie, Lottie Sutherland and Beth Anne Yando. The closing worship was by Margaret Reynolds, "Walking in Integrity", assisted by Marion DeGray.

LOCAL

Orange pumpkins hidden amid multi-coloured leaves, with corn stalks, tansy, bulrushes, and grasses, adorned the Way Inn Hall, **Nelson,** B.C. for the **First** Church Women's Society tea held on October 26th.

President Margaret Johnson and Eileen Welsh welcomed everyone at the door. Frances Rivers ushered the guests to the tables gaily

- Margaret Johnson, left and Eileen Welsh at Nelson, B.C.

decorated with brightly coloured fall flowers.

Junior boys and girls Sunday School class, under the supervision of Mary Dunsmuir and Ann Coleman, served the many guests.

The Rev. Calvin Brown opened the tea with prayer, followed by several spirited renditions by the Psalters Junior choir under the direction of Calvin and Phyllis Brown.

Concurrent with the tea, a bake and white elephant sale was held in an adjoining room. Winners of the mystery door prizes were Sadie McLelland and Lilian Auld.

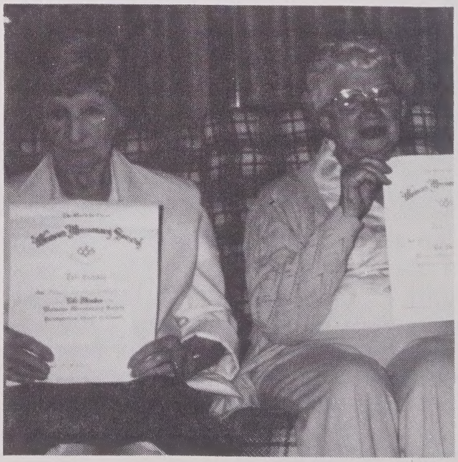
The members of **Cooke's** WMS, **Chilliwack**, B.C. attended a very interesting luncheon for Thanksgiving. A group of refugee immigrants who hold classes sponsored by Community Services for English for New Canadians in the church invited WMS members to their luncheon when they brought dishes from their country of origin. WMS members brought something Canadian. There were people from countries such as Guatemala, El Salvador, Nicaragua and Korea. Many women wore native dress, some had children with them. They had studied enough English so that everyone could converse easily. It was a great opportunity to get better acquainted.

The members of **Oro Esson** WMS, **Oro, Ontario** presented three Life Memberships to long time members.

On August 29, 1991 a Life Membership was presented to Bella Woodrow at her home by the president Lois Cullis.

Lois also presented Life Memberships to Dora Rutherford and Isobel Lawrence on September 4 at the regular monthly meeting.

Left to right: Lois Cullis, Bella Woodrow and Hazel Horne.
Below: left to right: Dora Rutherford and Isabel Lawrence.



Jean Campbell, of **First** Church, **Winnipeg** writes of the death of Evelyne G. Jones on November 23, 1991.

"Mrs. Jones was a Past President of both First Church Afternoon WMS Auxiliary and Winnipeg Presbyterial, and an Honorary President of both at the time of her death. She was also on the Synodical Executive at one time.

Mrs. Jones was predeceased by her husband, F. Lloyd Jones; is survived by one son and three daughters; and three grandchildren. Born in southwestern Manitoba, she was a graduate of Brandon Normal School and taught in rural schools.

The Jones' family was active in all aspects of life at First Church.

Mrs. Jones was also a representative to the Provincial Council of Women, and a volunteer for the Age and Opportunity Bureau of Winnipeg.

She was affectionately known as 'Mrs. Lloyd Jones', and always called 'Mrs. Jones', never 'Evelyne'. She called all of us by our surnames, regardless of age. However, there was not the slightest hint of rigid formality about her!

Mrs. Jones contributed the Manitoba section to 'Call and Response'.

Her son, Lawrence, on staff of the Faculty of Music, Brandon University, has given $1000 which has gone into the General Fund to First Church Afternoon Auxiliary."

Answers to puzzle (in order listed): Resurrection; (True) Vine; Way; (Good) Shepherd; Door; Life; Bread (of Life); Truth.

Employment Opportunity

An Area Educational Consultant is required for work in Mission and Christian Education in the Synodical/Synod of Hamilton/London .

Applications will be received by the Executive Secretary, Women's Missionary Society (WD) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7 until April 30, 1992.

Job Description available upon request.

IN REMEMBRANCE

Miss Fanny B. Murray,
Avonton, Ontario

Mrs. Walter (Norna) Vickers,
Gamebridge,
Beaverton, Ontario

Mrs. Isabella (Isa) Taylor,
St. Giles, Calgary, Alberta

Mrs. Violet Thomson,
Duart, Ontario

Miss Violet Scott,
Strathcona, Edmonton,
Alberta

Mrs. John Cumberland,
St. John & St. Andrew,
Hamilton, Ontario

Mrs. Mary Dunbar,
Richmond Hill, Ontario

Mrs. Mabel Swanson,
St. Andrew's, Qu'Appelle,
Saskatchewan

Mrs. Catherine Deborah Sage,
Zion/Jubilee, Stayner, Ontario

Mrs. Evelyne Jones,
First, Winnipeg, Manitoba

Baby Boomers

**Postwar crop well tended
In rocky acid soil...**

**Some tender plants
Are gone now**

**Climbed too high
Ventured far.**

No sprouts.

Soft rain falls.

**Survivors reach out
Tendrils
Finding light.**

**Growth begins
Roots go deep, and**

**Shining fruit,
Hard-won, abounds.**

Jane DeVore

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

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Glad Tidings

March 1992

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Glad Tidings

MARCH 1992 **Vol. 68 No. 3**

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS:
Cover Photo by Ijeoma Ross –
Morija Brick Works, Lesotho

Manage
Your
Meeting
Better!

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March 1992

The Case of the Fallen Sparrow

Cast of Characters in order of appearance:
Dallas, a five-year-old tabby cat.
Miss Kitty, a two-year-old black cat.
A sparrow
The cops

Setting: The Editor's apartment.

I knew something was amiss when I opened the door to find Dallas waiting primly in the hallway. She is not one to rouse herself from a comfortable bed to greet me. Miss Kitty, on the other hand, always came trotting out from wherever she was to meow and rub up against my legs. Kitty was nowhere in sight.

Let me introduce these feline companions who rule my household. Miss Kitty is as sleek and black as a Hallowe'en cat with golden eyes. Despite being otherwise named, she was called *the* kitty to distinguish her from Dallas, who had been named in honour of the football team that won the game on the November 1986 weekend she came to live with us. On kitty's first visit to the vet I decided she needed a more illustrious name and so she became *Miss Kitty*.

Dallas is a very proper cat, her nature matching her perfectly symmetrical tabby lines. Being the elder she is sometimes referred to as 'the matron'. She takes her role seriously. Now she was rolling her eyes upward as if in disgust, then slowly downward.

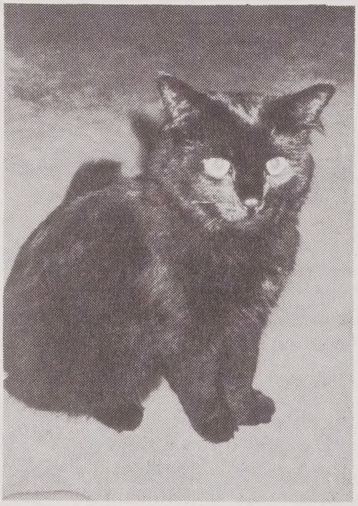
I followed the trail of feathers that led to my bedroom and back to the balcony door where the trail ended, or rather began. Hearing a pathetic meow from behind the bookcase, I shoved it out from the wall. Out came Kitty, her long fluffy tail dripping with dust and, on her pert little nose, one telltale feather. Behind the bookcase lay a dead sparrow.

Dallas chattered her innocence at me while Kitty strode towards the kitchen as if to say, "Where's my supper?" She had, her manner implied, only been going about the business of doing what cats are supposed to do.

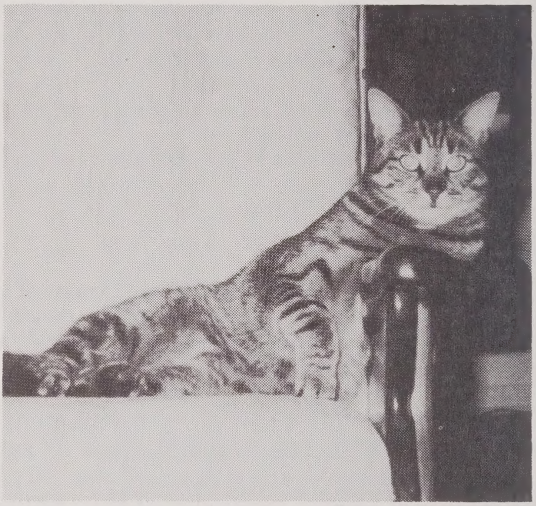
How did the poor bird get into the apartment? Was it captured on the balcony and dragged in through the cat port? And which one of the cats was responsible? I decided to scold both of them, and perhaps extract a confession.

I gave them a lecture on why cats shouldn't do what comes naturally to them, especially in my apartment. Mind you, I did appreciate their catching six mice last fall, in spite of the fact that Miss Kitty presented me with a very live mouse in my bed at 6 a.m. one morning. It's quite another thing, however, to find a dead sparrow in your living room.

After all there's something almost sacred about a sparrow. Ordinary little bird that it is, it is mentioned numerous times in Scriptures. I reminded the cats of that fact and asked, "Where do you find mention of domestic cats?



Kitty: "Who me?"



Dallas: "Never!"

Besides, if you read the Creation story carefully, you will discover that sparrows were created *before* any of the animals."

Kitty was unconcernedly tidying herself up; Dallas still looked worried. I wondered if I would ever know the truth of that afternoon's tragedy; or if I will ever understand why cats kill birds.

I do know the incident gave me pause for thought. Jesus used the humble sparrow to help us understand how much God cares for us. A God who watches over every little sparrow that falls to the ground is surely aware of ordinary people like you and me.

Where did the cops come in? I decided to leave the body until the police arrived, the police being my son. After eight months on the force he would surely take charge. Not so. Looking officious in his uniform, he had just shoved a slice of pizza into his mouth when I informed him of the apparent homicide in our apartment.

Swiftly he reverted to being my little boy and refused to touch the broken body, muttering something about germs.

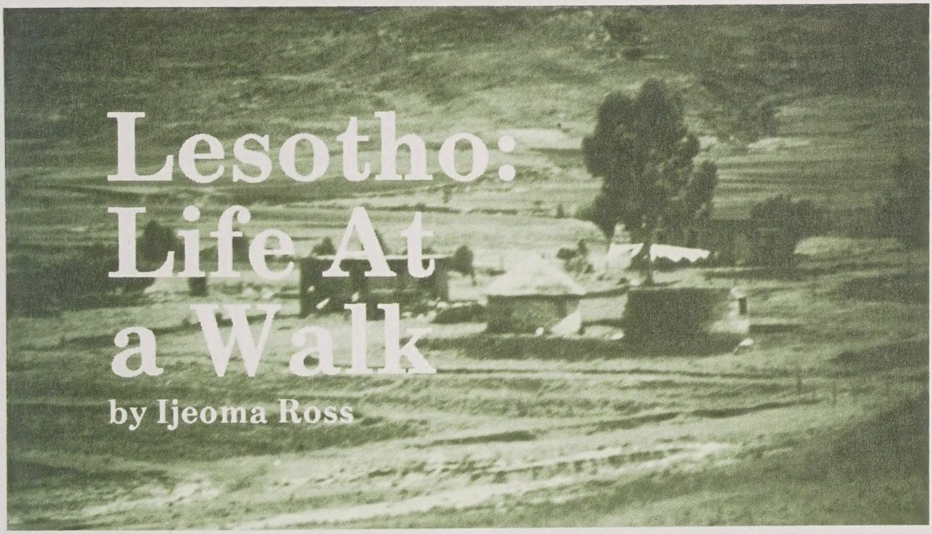
So, mother did what mothers do, gently removing the bird and wrapping it in a paper towel before burying it in the garbage, muttering a few words of my own, or rather the hymnwriter's:

God sees the little sparrow fall,
It meets His tender view;
If God so loves the little birds,
I know He loves me too.

Written in Love
June.

Lesotho: Life At a Walk

by Ijeoma Ross



- *A traditional farm hut with a newer one being built beside it.*

Lesotho is a lot like Canada. It is a beautiful country with a rugged, unforgiving landscape. The limited industry that exists is dependent on natural resources.

Politically, Lesotho is a small country surrounded by a larger, more powerful nation. South Africa, which encircles Lesotho, is the regional superpower. There is a saying I heard in Lesotho that "when South Africa sneezes, Lesotho catches a cold."

The Lesotho currency is tied directly to the South African rand and both countries share South Africa's 16.5 per cent inflation. The South African government has used embargoes to ensure Lesotho has a government which is sympathetic to the apartheid state.

- Ijeoma Ross is a graduate of Queen's University, Kingston and presently studying Journalism at Ryerson Polytechnical Institute, Toronto. In the fall of 1991, at her own expense, she accompanied her mother Marjorie Ross, Director of PWS & D to South Africa and the Middle East. Marjorie was visiting PWS & D projects in South Africa and representing the Canadian Council of Churches at a meeting in the Middle East.

The photos were taken by Ijeoma.

We drove from Bloemfontein, the capital of the diamond-rich Orange Free State in South Africa, about an hour and a half to Maseru, Lesotho's capital city. Bloemfontein is in the heart of the veld, a high plateau of grasslands covered with large prosperous ranches. It looked like the Canadian Prairie, although it lacks some of the beauty of the rolling grain fields.

In the distance we could see the Drakensberg mountain range which stretches along the south-east side of South Africa. Traditionally, Basothuland (the people of Lesotho are Basotho) included the fertile farm land on the veld as well as some of the mountains.

Today nearly 90 per cent of Lesotho is unsuitable for agriculture and all but 15 per cent of the population live on the bit that is usable.

November, when we were there, was spring in southern Africa. The grass was green and the country looked lush and fertile, but we were told that three years of droughts and traditional farming techniques are eroding the land. In the areas we drove through, the only land under cultivation was commercial farming. The creek beds, or dongas, were mostly dry although it rained each night.

Herd boys wandered the countryside wearing hard hats and coveralls from the mines, tending their goats, sheep and cattle. Some of the herders and the men going to the mines had blankets with geometric designs of swords and spears similar to some of the native Indian blankets from the American southwest.

The parallels are even more striking when I saw herders in traditional cone-shaped straw hats riding horses. The images reminded me of a Western movie. The Basotho history of nineteenth century wars against white South Africans and subsequent relegation to marginal land is similar to the devastating colonization of North American natives.

Because Lesotho has very few known resources, there were streams of people crossing the border into South Africa. Along both sides of the single lane railway bridge between the border checkpoints, men were walking out of Lesotho, carrying very little. People, mainly women, were returning by taxi from South Africa.

- Brick worker wearing coveralls and straw hat.

More than 50 per cent of the country's economy comes from these migrant labourers. Lesotho relies on the remittances sent back by its citizens working in South Africa. When we were there, however, men were returning from the mines because of ethnic violence in the hostel compounds. Thousands were returning each month and the prospects for the future look bleak.

Jobs are disappearing as the South African mines mechanize and the price of gold drops. Predictions are that by 2000 the number of people employed in the mines will have shrunk to a third of the current number.

Despite these problems, the churches in Lesotho, some of the few social agencies, are trying to cope with the problem. "There's an urgency for us to perform a miracle," said Chief Matsoso, who works at the Christian Council of Lesotho.

We were in Lesotho to see how the CCL was doing with its "miracle" of helping the people make ends meet. As an overseas partner, we were also there to see how the Presbyterian Church in Canada is helping and could continue to help.

Chief Matsoso, who directs their small enterprises department, is trying to stimulate job creation in Lesotho. Herders raise sheep and goats, but the wool and mohair is spun and made into garments only a few miles across the border in South Africa. The chief wants to do the manufacturing in Lesotho, providing employment and increasing the value of the country's exports.

He said the biggest problem facing Lesotho in going ahead with these types of plans is not necessarily capital. He thinks the money is there. The people need the skills to diversify into other kinds of work besides agriculture and mining.

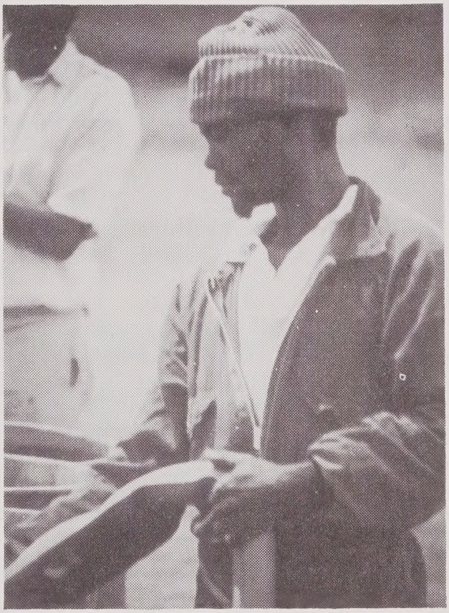
Pea Machia, the director of the migrant labour project of the CCL, said the council is trying to provide vocational training for people, but they face a catch-22 situation. Once the people are retrained, there are not enough jobs for them in Lesotho.

"[This] is one of the big challenges facing the nation - not just us," she said.

In Morija, the CCL is trying to lead by example by setting up a small brick-making shop. At Morija, 40 minutes south of Maseru, 38 men have been taught how to make cement blocks using wooden forms. The blocks stretch the length of the concrete slab where they are left to dry.

The people being trained are men and the place is kept clean and bright flowers and whitewashed stones line the paths to entice prospective customers, many of whom are women. Families buy the bricks as they can afford them, building their house as they go along. Along the roads, houses with unfinished brick walls stand beside families' huts.

The chief who owns the land outside Morija has given the brick works the adjoining piece of land to their lot which they are going to use to raise pigs, chickens and rabbits. They also want to plant some vegetables to sell. The CCL hopes to teach people the necessary animal husbandry and farming techniques to take back to their villages and support themselves.



- Morija brick worker wearing coveralls, possibly from the mines.

However, until some of these projects get off the ground and work is found in Lesotho for more of the men, they will continue to seek work in South Africa. The large degree of migrant labour in Lesotho creates a country heavily dependent on female-headed families. The church congregations are mainly women and much of the churches' work has been with helping women, as they struggle to lead their families.

Mamosa Ntsaba, the women's co-ordinator at the CCL, knows the important role women play within Lesotho's society. Women must be empowered, she said, in order to build the country.

To this end, the CCL is trying to work with women throughout the country. They are running drug and alcohol education programmes through the schools to reduce the use and selling of home-made liquor. The communications department produces a calendar and a magazine with basic farming, hygiene and child care information. But only slightly more than half of the population is literate so the CCL is planning on putting a six page picture section in the magazine for those with limited reading skills.

As Chief Matsoso said, more than anything else, Lesotho needs skills before it can reduce its dependency on South Africa. But despite the numerous challenges, the CCL is working to improve the lives of the people of Lesotho.

In Lesotho, people were constantly going somewhere, but they were always walking. Transportation seems to be a parallel for many things in Lesotho; life is changing, even improving, but it's happening at a walk, not a run.

"Seed to Sow"

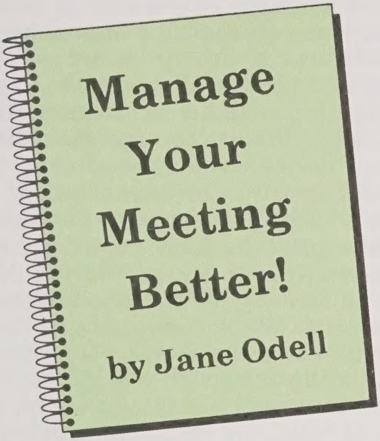
(2 Corinthians 9:10)

I don't want to be a thistledown
blown loose
in autumn,
wafted at wind's whim
here — there,
everywhere,
tangled in somebody's web,
drowned, lost
in dark pond,
insignificant, expendable, useless,
the seed of a weed!

I do want to carry precious seeds
for the Gardener to plant,
tend and nourish.
in minds and hearts
of some people
I meet,
and hidden silent,
till the secret is obvious,
the spirit changed,
the sprouts of green will mean
new life
in Jesus Christ!

Marion Davey

- Reprinted with permission from *Harvest Field.*



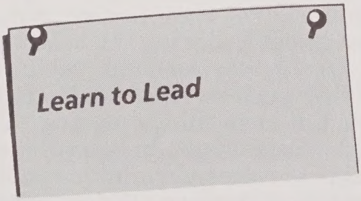
Manage Your Meeting Better!

by Jane Odell

I drove slower and slower as I approached the church parking lot. To avoid this meeting, I had been tempted to plead an urgent need for my presence in another location. It might not last long but it would seem endless, I was sure. Feelings of fatigue and frustration were an almost certain outcome. I guessed that committee members would arrive late and leave early — or not show up at all. At the end of the meeting it would be difficult to describe what had transpired or what, if anything, had been accomplished. Most, if not all, would go home exhausted.

Three days later, I drove home from another meeting, my mind and body energized in spite of the late hour. I began to contrast the two meetings. This night, every member of the group was present. Many had arrived early. Most had brought something to share with the group — a book, a flyer on a coming event, a magazine or newspaper clipping, or a personal experience related to the work of the committee. The moderator had prepared an agenda and there were many additions to it. We had to make some decisions about which items were priority for this meeting and which could be postponed. We laughed about needing to meet once a week rather than once a month because there was so much to discuss and so many things we wanted to do. Two people who had attended conferences since we last met gave carefully prepared reports and alerted us to actions the entire group might consider. At the agreed upon time to end we unanimously voted to stay another half hour and, when we did end the meeting, people remained, coffee cups in hand, continuing the lively discussion as if the meeting were still in progress.

Two groups — one that is losing members, weak and ineffective; the other strong, vital, growing. What kind of leadership allows for and enables a group like the second one? What makes the difference?



Learn to Lead

A key factor is the leader's attitude. If you are the leader, ask yourself: do I really want this position? If someone twisted your arm to get you to say yes, do one of two things — resign or determine to be the most effective leader you can be. Assess the job. What do you need to know to lead well and enjoy it? You might begin by talking with the previous moderator or chairperson. Read the minutes or records from the past year. Be certain that you can articulate the stated goals and objectives of the group. If these are not clear, the group may need to spend time formulating them. Use an agenda. Put it up on a chalkboard or newsprint if typing is inconvenient.

Encourage people to call you with added items well in advance of the meeting, not at the last minute.

Some Dos and Don'ts

Don't waste people's time. Don't hold a meeting if there is no business to do or work to accomplish. Don't wait until the last minute to prepare for a meeting. Do your homework. Review items from the previous meeting. If individuals are to report during a meeting, phone ahead to remind them and insure that they are prepared.

The day of the meeting, arrive in time to check refreshments, room set-up and temperature, and to allow time to gather and focus your thoughts. The atmosphere people encounter as they arrive impacts what happens during the meeting.

During the meeting, set an unhurried pace so that people feel at ease, but keep things moving. Don't let discussion get bogged down in trivia. If more information is needed to make a decision, assign someone to gather the information and report to the next meeting. Keep the focus on the agreed upon agenda. Tactfully cut off conversation that does not contribute to the business at hand. Make sure that everyone has a chance to speak. If one member is monopolizing, suggest that you would like to hear what those who have not spoken have to say. Ask, "What would happen if...?" to provoke ideas.

Be positive. "Clare, this is a natural for you. I remember how imaginative you were with a similar assignment last year," is far more effective than, "Is anyone willing to do this? I know we are all so busy."

Encourage expression of diverse opinions. Recently, I was asked to moderate a group in which one member expressed doubt about participating with my leadership since, he said, "We are on opposite sides of most issues." I suggested that this could benefit the committee if we were willing to listen to each other and respect the other's opinions even when we didn't agree. "Do you think we could do that?" he asked in astonishment. When I assured him that I would certainly like to try, he acknowledged that he would also. We continue to disagree agreeably, and I find him to be one of the most valuable members of the committee.

End the meeting at the arranged hour unless all have voted to extend the time. Meetings that drag on interminably leave everyone exhausted and apathetic. If you consistently run out of time, consider having more frequent meetings.

Some Things to Remember

Keep in mind that there is more than one way to do almost everything. The comfortable way you have always done things may not be the only way. I was once invited to meet with a Presbyterian Women's group who were unable to convince anyone to serve as moderator. The members were genuinely anxious about the situation, and some felt the group would die without the traditional form of leadership. I asked what they wanted to do in the coming year. They listed a variety of programs and projects, including one they had hoped to do the following month (when they thought they would have a new moderator).

"What will you need to do to make these things happen if you don't have a moderator?" I wondered aloud. One woman volunteered to make arrangements for next month's program if she didn't have to worry about the luncheon.

After a whispered conversation among three women, luncheon was planned. Soon the next four months were planned with every person present assuming responsibility for something. Energy and excitement replaced the dispirited atmosphere with which the meeting had begun. Six months later a moderator was installed. She did not have to be urged; she volunteered.

Final Suggestions

- Be serious about your leadership role but don't take yourself too seriously. Occasionally when I get too serious and therefore frantic with busyness, I ask myself, "Is this going to alter the course of history?" It almost never is!
- Test your ideas on people you trust. An out-of-town friend calls me several times a year to give her ideas a reality test. "We are considering doing X," she begins. "How would that look to you? What do you think we need to consider in order to do that?" I am honored that she seeks whatever wisdom I may offer, but more important is that she stimulates *my* thinking. When we complete our conversation she has given me at least as many ideas as I have given her.
- Don't try to do everything yourself. The lone ranger style of leadership is not an attractive model. A healthy model of leadership is one in which the leader accepts responsibility of providing structure for the group, functions as a guide and works with the group, not out in front of it. Empowerment of the whole group and shared leadership is the goal.

- Jane Odell is associate executive for program for the Presbytery of San Gabriel, California.

- Reprinted with permission from *Horizons*. July/August 1991. *Horizons* is the magazine of Presbyterian Women, Presbyterian Church (USA).

Look well - remember those who'll never see,
Hear truly - for others in a silent world will always be.
Speak kindly - some will never talk,
Step proudly - many cannot walk.
Do not forget, when tempted to complain
These gifts, once lost, are seldom found again.

Employment Opportunity

An Area Educational Consultant is required for work in Mission and Christian Education in the Synodical/Synod of Hamilton/London .

Applications will be received by the Executive Secretary, Women's Missionary Society (WD) of The Presbyterian Church in Canada, Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7 until April 30, 1992.

Job Description available upon request.

PWS NEWS

Presbyterian World Service and Development participates in a programme of grassroots development in Mozambique (grant in 1991 - $10,000). The programme, involving a number of Canadian development agencies, is called Cooperation Canada-Mozambique (COCAMO) and it has received very large support from Partnership Africa Canada (PAC), which disburses Canadian government (CIDA) funds for Africa. Problems between the Canadian organization and Partnership Africa Canada have threatened the continuance of CIDA funding. That prompted this letter from one of the Mozambican groups we have been assisting - the Rural Women's Association in Nampula, the northern province of Mozambique. These women are speaking out of a life of incredible hardship, where violence and hunger are daily realities:

January 4, 1992

First of all, we would like to thank you for the support from all of the Canadians and Partnership Africa Canada (PAC). I think that we as the Rural Women's Association, whatever support they have given us in the past year, however small, was appreciated. It opened up the way for us, as though there were people on earth who care. Maybe there is hope for us to salvage the painful life we are facing now. Maybe there was a way of learning how to represent ourselves and ask for our rights for the whole world to hear us because before we were hidden in the darkness. We thought that coming out of the dark might save our lives and the lives of our children, husbands and our grandfathers. Maybe we might be able to contribute to the nation. Maybe there might be other people like us who are dying not knowing what they are dying for in this miserable world where now people hunt each other like our grandfathers used to hunt animals.

If I can ask a question, who is COCAMO? If COCAMO really represents Cooperation Canada-Mozambique then it would be wise for COCAMO to reflect and come up with the answer to the problem for the situation we are in now.

COCAMO should praise themselves. They have opened the way and created the hope and inspiration in these grassroots organizations for change. COCAMO also has to realise that they have assisted to launch various initiatives and they don't have to shut the door for others who are admiring what they have achieved and want to support it. If COCAMO feels that the results of the work with [us] are worth supporting then we don't care how you do it, so long as it reaches us. In our case we'll continue knocking door to door for the women to come and dance and share ideas to keep alive and prepare ourselves to survive and advance in these difficult times.

We hope PAC and COCAMO will come up with an agreement which will help us and the whole world to share the ideas and work like a family.

- Marjorie Ross is participating for PWS&D in the negotiations working for re-instatement of CIDA funding.

Man strives for glory, honour and fame
That all the world may know his name
He amasses wealth by brain and hand
And becomes a power in the land
But when he nears the end of life
And looks back over the years of strife
He finds that happiness depends on none
Of these but love of friends

- from Vera McKelvey. Found in her brother Stanley's personal papers.

Spiritual Aerobics

by Barbara Mitchell

We were in the midst of our aerobics routine, pounding down the gymnasium floor to the beat of Amy Grant's "I Have Decided." I could see reflected in the mirrors, the shimmering leotarded bodies all around me, all of us kicking our legs higher and higher, our arms pumping furiously as the fast-paced rhythm urged us on, forcing us to expend more energy. To "give just a little more of ourselves."

As the music crested, reaching its peak, all eyes focused on the slim instructor before us, as she dared us to work harder. "Only a couple of minutes more to go, ladies. Come on! You can do it!"

And we knew we would; sweat glistening off our foreheads, our bodies damp with the proof of strain we had been working under for the past 45 minutes.

"It might hurt a little now," our instructor shouted, "but just think what it'll do for your life!"

As the music finally slowed and we completed the cool-down, the atmosphere relaxed into one of chattering voices and bubbling laughter. Pulling the sweatband from my head and shaking my damp curls loose, I pondered the instructor's last words. What *would* this do for my life?

Here we were, all healthy young women, willing to tread the floor night after night, giving up all, in an attempt to lose a few pounds. But in the long run, would it change my life? Would it make me a better person? More important, would it allow me to share my feelings with others about Jesus Christ? Or was the simple act of just coming to an exercise class sponsored by Christians to be my only statement of faith?

Did God have an additional plan in mind? Had I dared to ask if any other women were Christians? Did they know Jesus Christ? Or were we here just because the class fit into our time schedule?

I realized I was more than willing to pound the pavement for the Lord. I knew that God had worked many miracles in my life, but was I going to keep this knowledge to myself? Surely some of the others were here because of their faith in God, and if not, were some seeking Him? Were we going to hide beneath our shiny leotards and discuss how wonderful each looked, and ask, "How many pounds did you lose today?"

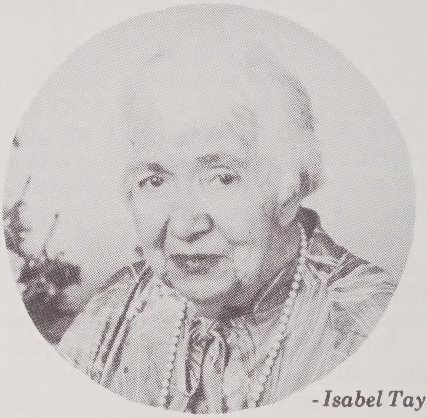
I knew I wanted to be thin, but I had a sudden conviction that God wanted something more. He wanted me to share my belief in Him with others.

An aerobics class may seem the least likely place to witness but I knew I could do it with God's help and a few simple words. And now that the Lord had put the idea into my head, I knew there was no turning back.

I was nervous and hesitant, afraid of reproval. But the instructor's words kept coming back to me: "It might hurt a little now, but just think what it'll do for your life." And maybe for someone else's!

IN MEMORIAM

Isabel Taylor



-*Isabel Taylor*

On January 3, 1992, Isabel Taylor passed away in her 84th year. A Memorial Service was held on January 11 at Eastminster Presbyterian Church, Edmonton, Alberta. It was attended by many Taiwanese friends now living in Canada.

Isabel Taylor joined the staff of the Women's Missionary Society in 1931. With the exception of the war years when she worked in children's centres in Canada, her missionary service was spent in Taiwan (then Formosa). She taught music in the Tamkang Middle School in Tamsui and in Tainan Theological College, Taiwan. Her appointment was regarded as a pioneer appointment, one which would explore in depth, music as a medium of evangelism. Isabel, as Secretary of the Presbyterian Church in Taiwan's Committee on Hymnology, helped the Taiwanese church produce a hymn book that expressed the Taiwanese faith and culture. She retired in 1972.

Born in Glasgow, Scotland, she came with her family to Canada and lived in Orillia, Ontario. Isabel was a graduate of Orillia Collegiate Institute, the Toronto Conservatory of Music and of Ewart College, Toronto.

Miss Taylor is survived by one brother Robert, his wife Jean of Edmonton, and five nieces and nephews.

What is Life?

Life is a song to be sung, a dance to be danced, a book to be read, a loss to be grieved.

Life is a joy to be shared.

Life is the core surrounded by the fringe we must not become mired in.

Life is the wonderful spontaneous laugh of a child.

Life is the heartbreaking grief of bereaved parents.

Life is to be lived; it belongs to the brave.

Life is a walk with God that begins with one step and ends with a leap of faith. ***- Gerry (Geraldine) Woodruff, Bracebridge, d. February 1991.***

Mothers and Sons

E	U	N	I	C	E	A	E	G
D	L	E	U	M	A	S	H	H
F	T	I	S	A	A	C	M	A
I	I	E	S	C	B	O	L	N
S	M	J	V	A	S	E	L	N
J	O	C	H	E	B	E	D	A
O	T	L	S	A	H	E	B	H
S	H	K	O	C	N	E	T	N
E	Y	L	A	M	H	M	O	H
P	B	R	P	S	O	R	Q	A
H	O	S	H	U	J	N	M	R
T	C	T	V	S	Y	Z	A	A
U	A	C	C	E	B	E	R	S
B	J	W	X	J	B	A	Y	C

- by Jim Phillips

A. "And Adam knew________ his wife; ...and she again bare his brother__________." Gen. 4:1, 2

B. "And Abraham called the name of his son that was born unto him, whom __________ bare to him __________." Gen. 21:3

C. "...Joseph, thou son of David, fear not to take unto thee __________ thy wife...she shall bring forth a son, and thou shalt call his name__________. Matt. 1:20-21

D. "Now __________________'s full time came that she should be delivered; and she brought forth a son...he shall be called ________." Lk. 1:57, 60

E. "To ______________, my dearly beloved son: ...thy mother ____________." II Tim. 1:2, 5

F. "And Elkanah knew ____________ his wife; and the Lord remembered her...and she bare a son, and called his name __________." I Sam. 1:19, 20

G. "And Isaac was forty years old when he took __________ to wife,...and his name was called ______________." Gen. 25:20, 26

H. "__________ had born __________." Gen. 30:25

I. "...and Amram took him ____________ his father's sister, to wife; and she bare him Aaron and __________." Ex. 6:20

J. "And David comforted ______________ his wife,...and she bare a son, and he called his name ____________." II Sam. 12:24 **(Answers on page 28)**

Easter Worship Service

An Easter Journey

by Terrie-Lee Hamilton

INTRODUCTION

This Easter devotion invites you to go on a journey. A journey which occurred many years ago and which continues as each Christian grows in faith. In this devotion the story of the journey along the Emmaus Road (Luke 24: 13-35), will be told and, in times of silent reflection, you are invited to join that journey.

CALL TO WORSHIP

Leader: Jesus Christ is risen today!
People: Let us rejoice with heart and voice.
Leader: Let us proclaim the joyous news.
People: Jesus Christ is indeed alive!

Hymn: #190 Jesus Christ is risen today (Book of Praise)

INVITATION TO THE JOURNEY

Leader: Picture the first Easter day. A day full of excitement, joy, jubilation and yes, even confusion. At the end of the day, two of the disciples began a seven-mile journey to a village outside Jerusalem. Imagine the start of the journey as you listen to the story, by picturing the countryside and the road, by looking at the people on the road: the two travellers and the visitor, and listening to their conversation.

Reader 1: Scripture: Luke 24: 13 - 24

In silence, imagine that you are also on the Road to Emmaus. Consider how you feel about the events of the day and about this stranger who is on the journey. [Pause]

Silent Reflection

Reader 2: Prayer

Gracious God, we confess that too often we fail to recognize your presence. Even in times of great joy and excitement we forget that you are with us.

Gracious God, help us to know the visitor on the Emmaus road in our journey of faith. Remind us to listen carefully to the words of Christ so that our eyes may be open to see who journeys with us.

As we travel further on the journey, may we become ever more aware of your presence, O God. Amen.

THE VISITOR ON THE JOURNEY

Leader: The journey continues. The visitor has heard the disciples tell the story of the resurrection: the empty tomb, the women seeing Jesus, and Peter running to the grave. Listen to the visitor's reaction.

Reader 3: Scripture: Luke 24: 25 - 27

In silence, remember times when you have heard the stories of Jesus. What are those stories? What do they tell you about Christ? [Pause]

Silent Reflection

Reader 4: Prayer

Loving God, we give you thanks for the stories about your love, especially those which tell of your love in Jesus Christ. We give you thanks for the gospels which record these stories. We thank you for this story of the Emmaus Road which reminds us that we too must know the scriptures.

As we travel further on the journey may we remember the stories of Christ, the stories of the people who have travelled before us, and may we be prepared to share our stories with those we meet. Amen.

Hymn: #193 The day of resurrection (Book of Praise)

THE JOURNEY REACHES EMMAUS

Leader: The village is in sight. The hour is late. The travellers have had a tremendous journey. The events of the day have been overwhelming. The visitor is prepared to travel further until the disciples invite him to stay with them. Picture the house, the people within and the meal which is about to occur.

Reader 5: Scripture: Luke 24: 28 - 32

In silence, recall the times when your eyes were opened and you recognized Jesus' presence. What were your reactions? [Pause]

Silent Reflection

Reader 6: Prayer

Lord Jesus Christ, you are alive! We have heard the resurrection stories and we too have had our eyes opened. May we with new eyes see the world around us and look for the opportunities to share the good news of your resurrection. May we share it as we speak with one another and reach out to those in need.

THE JOURNEY CONTINUES

Leader: The journey continues. Imagine the excitement and the quickness as the disciples returned to tell their friends of the visitor who joined them on the road and who shared the meal in their home. As you listen to the end of the narrative remember how you felt as you heard their story.

Reader 7: Scripture: Luke 24: 33 - 35

In silence, consider how you feel this Easter season and how you react at the good news that Jesus Christ is risen. [Pause]

Silent Reflection

Reader 8: Prayer

Lord Jesus Christ, we are joyful that you are alive and are here with us. We rejoice that during this Easter season we too share the feelings of joy and excitement as did those on the first Easter day. May we go now with these feelings and share your resurrection with those with whom we live and those we meet along our journey. Amen.

CALL TO GO FORWARD

Leader: Jesus Christ is risen!
People: We have seen him on the road.
Leader: Let us go and tell all we meet on our journey.
People: Jesus Christ is alive!

Hymn: #188 Hallelujah! hallelujah! (Book of Praise)

- Terrie-Lee Hamilton is a graduate of Ewart College and a member of the Order of Diaconal Ministries. She holds the position of Senior Administrator in the General Assembly office of the Presbyterian Church in Canada.

Dear Friends

Joy Randall,
176 Chung Hua Rd.,
Changhua, Taiwan 500
December 1991

I arrived in Canada in late August in order to attend the International Operating Room Conference in B.C. I was most pleased to have our O.R. Supervisor come with me for three weeks. As well, we visited three hospitals and their O.R.'s to look into methods for Outpatient and Day Surgery. We visited a couple of churches, and friends in B.C. before we journeyed to Calgary, Alberta. Miss Hwang enjoyed meeting many of the people in our churches here. I remained in Alberta for three weeks of deputation and later stopped in Saskatchewan and Manitoba for short visits with friends there, and spoke at a few more places. I arrived in Ontario for October 1st.

Between my deputation in Ontario I have been able to take one course on Health Quality Care with U of T and Ontario Hospital Association. It was most helpful and a time of sharing with others regarding new ideas for care in the various departments.

I will mention a few things happening in Taiwan and at our hospital. First, I should be home for a year this time but because of a nursing shortage these few years and, most importantly, because part II of Nan Guo Medical Center will be in the final stages of completion this coming year, I felt I should be in Changhua for [1992].

I learned that our head nurse who had cancer died in October. I know many of you were praying for her. I am not sure if she was baptized before then or not. This year has been a special time of bringing many of our nursing staff and her friends close and hopefully will have lasting influence on our caring for all our patients.

Many of our nurses passed the exams which allows them to continue their nursing education and get their higher licence. Many with families and especially several of our supervisors and head nurses will go to night school for three years while they continue to work. But we will need to support them and help them during this time. So please pray for them as we hope they will continue to serve in our hospital for years to come.

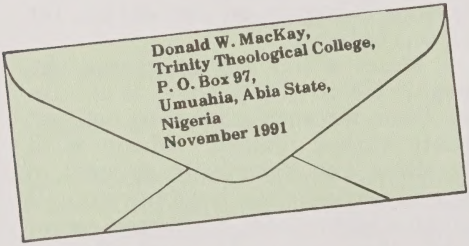
We continue to have 70-80 nursing students with us during their practical training and even 40-50 more during the summer months as they do their basic nursing care. We continue to have a good relationship with these Nursing Schools which is particularly helpful when many of our staff are going back for more studies. We hope they will be able to do their practical work in our hospital.

Our hospital is 95 years old now and we are planning for our 100th Anniversary. We have a new missionary who came to us from Australia with his wife and four children.

He is not allowed to be a medical doctor as Taiwan now has the regulation that you must take your nursing or doctor's licence in Characters and not too many of us can do that. Thus the Coles came as missionaries and he plans to work with Community Health in care of the elderly. Please pray for these new programmes of healing and caring. Our Pastoral Care Department has a few new staff and new ideas for witnessing to both our staff and patients.

Thank you for your prayers and support. I always appreciate hearing from you.

Love, peace and joy.
Joy Randall



Donald W. MacKay,
Trinity Theological College,
P. O. Box 97,
Umuahia, Abia State,
Nigeria
November 1991

My West Africa re-entry began in Ghana with some seaside relaxation before the rigours of doing it all again, one more time in Nigeria. I took up residence at Trinity College, Umuahia July 8, 1991.

In the midst of "settling in", the General Assembly of the PCN met at Trinity College. Having the G.A. so close made it possible for me to fulfill a life long wish - to be able to attend a G.A. service from one's own bed - this allowing for an uninterrupted sleep at times.

Trinity College is an old established Theological College (1948) and 1950 at its permanent site. It is a Union Theological College of Anglican, Methodist and Presbyterian students. Until two years ago the classes were around 30 to 40 students (total 100 plus, thus the third year is 47 in number). In 1990 the intake was increased by almost 100% to 76 as was the case this year. Most students come here from secondary school (high school) but a few get direct entry and do only one or two years with fully qualified students getting a Diploma issued by the University of Calabar after three years of study.

The only physical change over the past two years to make way for the increased population has been a new Chapel - with seating room for upwards of five hundred and a new six-room hostel. The teaching staff numbers seven, including one other expatriate and five Nigerians.

The college is located some 3 km from the centre of Umuahia, at Okwulaga, Afara-Ukwu, off the railway line that connects the east to the north. Umuahia had been a sleepy provincial town until August when it was made the capital of the newly created Abia State, carved out of the old Imo State. Aba, the trading capital of the east is half an hour away. The G.A. office is there.

The adjustment from Principal Co-ordinator to tutor-lecturer, has been easy. Not to be responsible for initiating, organizing, executing every and all programmes has its own comfort. Not being the Principal, however, means there is a Principal from whom one waits direction, instruction. In this case, the Rev. Sunday Okocha, is a fellow Presbyterian colleague and good friend.

Teaching full time has its own thrill. I have three subjects - three hours a week plus supervising Pastoralia, Assisting Denominational instructions and preaching class. We worship twice a day - 6:55 a.m. and 6:30 p.m. On Sunday, worship is at 6:30 a.m. Twice a week, Tuesday and Thursday, the evening worship is a full service when a third year student gives a trial sermon/service which, at the first class the next day (8:00 a.m.), is criticized by all in what must be an excruciating experience. Preparing lectures - delivering them, plus the rest, is a full time occupation.

Nigerian Christianity is in the midst of a charismatic Holy Spirit revival, very heavy on 'deliverance', casting out evil spirits. It is a very upward battle to present a substantive theology and doctrine in the midst of this. But it must be done.

Nigeria, governed by the military since '85, is well on the road to return to civilian rule. State governors and legislators will be elected in December...followed by National Assembly and President in '92. A two-party system has been established by military decree and attempts are being made to make it work. A national census will take place November 26-30. As a prelude to the civilian rule, some new states were created in August in various regions as well as more local governments, in an ongoing exercise to bring the government close to the people. Cynicism (Canadians understand that) about politics is the order of the day. There is, nevertheless, a great interest in politics. It seems, so far, a healthier pasttime...multi-party democracies have become the by-word these days. Nigeria the giant of Africa, cannot afford to ignore the interest. Pray for Nigeria as it returns to a new form of democratic rule. Pray also that issues of justice and social concern may be on the agenda of all, especially the church....

With the reassuming of our classes, time and occasion to communicate will rush by...but the thoughts and prayers will remain with you - far by distance but near by heart.

Love from,
Donald W. MacKay

Forward In Faith

Members of the WMS (WD) belong to a very vital and very exciting organization. Lifelong friendships develop as we study, work and pray together. We share each other's successes and joy, failures and disappointment; we are "a community of Christian women". Our profession of faith in and commitment to the risen Saviour unite us.

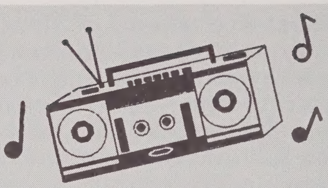
Such a wonderful organization deserves a pledge from each one of us - a commitment to devote ourselves completely to the Society.

Excuses and alibis just won't do. Once a decision is made, we must support it, and *try* to do our best. Luke quotes Jesus as saying "Anyone who starts to plow and then keeps looking back is of no use for the Kingdom of God", nor, may we add, for the WMS. As Christian women we must be positive, flexible, creative and always committed to our Society and its purpose.

Our stewardship has been and always will be a very important part of the mission of the Presbyterian Church in Canada. What has been achieved in the past by the service of missionaries at home and overseas and by the support of women in churches across Canada is an ongoing lesson for us. The stories of courage, love and selflessness should inspire us to a full commitment to the mission of the church.

We must never look back; we must always look "Forward in Faith".

CELEBRATING YOUTH



How Do You Show You Care?

"If people say they care, how will I know they really do?" "What do people mean when they say they *really care* for children."

Children everywhere might ask this question of people they meet because life today is different for them. People appear all too willing to throw away or destroy anything or anyone they think is unimportant. They seem to be consumed with anger and show it by lashing out and hurting themselves and others. There is so much war and destruction all around us.

Some of the TV programmes I watched at Christmas, and especially during the beginning of the New Year, really depressed me. Most reporters, along with every other Tom, Dick and Harriet, summed up what had happened in 1991 and prophesied what will happen during 1992. They made me want to lash out and blame someone else (especially politicians, financiers, labour leaders and union leaders) for all the troubles of the world. People were dying of hunger and yearned for any expression of love shown in practical, down-to-earth ways. They needed a drink of water and a slice of bread.

Everyone of course, is to blame for the recession, the poverty, the wars that seem to be everywhere. Everyone that is, except me.

The way some people *talked* made me feel good, but their *actions* made me really angry. They talked about justice but their *actions showed* selfishness and disregard for others. Their actions contradicted their words. I may not want to accept blame for the actions of others in generations past. I may feel I really don't deserve the guilt trip being laid on me. But, if we don't help to make sure the past will not be repeated, we deserve all the criticism we get for actions which show a lack of concern and love for people today. Surely there are good things happening. There must be some people who are doing good things and who feel good about themselves. Why can't we take time to celebrate and give thanks for those things? Especially NOW!

Christ came into a world of war and oppression. He came to bring peace to a troubled world and set an example of how to show love for others. When he wanted to be sure the people around him understood what he was talking about, he told stories showing how God wanted us to act toward one another. As his followers we are asked to live as he did, to work with others, righting wrongs, and wiping out injustice. It cost him his life. Are we willing to give the same?

Thank God, we do hear of children, youth and adults who show they care in a positive way. They help to counteract the teachings and example of the world around us as shown in the news. Through gifts given, smiles and laughter shared, minds are eased, sorrows are forgotten. Learning through experience what it is like to care and share will not likely be forgotten by either victims or care-givers. We can all learn an invaluable lesson of how to give and receive if we are taught to share when we are children.

How are we showing others, especially children, that we care? As we celebrate Lent and prepare ourselves for Easter let us remember the Good News of Christ's Death and Resurrection and share it with others. Let us also remember to share God's Shalom along with the many other gifts that God has given us .

Lois Powrie

In the World

THREE WCC BOOKS CITED

The 'Dictionary of the Ecumenical Movement', released in July 1991 by WCC Publications, was named among 15 'Outstanding Books of 1991 for Mission Studies' by the US-based Overseas Ministries Study Centre (OMSC), listed in the January issue of OMSC's *International Bulletin of Missionary Research*. Also included on the list were 'Hindus and Christians: A Century of Protestant Ecumenical Thought', by WCC staff member S. Wesley Ariarajah, and 'One Christ - Many Religions: Towards a Revised Christology', by Stanley J. Samartha, the Council's former director of interfaith dialogue. An OMSC press release commended 'the authors, editors and publishers ... for their contribution to advance the cause of missionary research with scholarly literature'. [EPS]

VISITORS TO IRAQ

Janet McPherson, projects assistant with the Canadian Council of Churches, is among seven representatives of Canadian non-governmental organizations (NGOs) travelling to Iraq and Jordan in late January.

One year after the Gulf War, the Middle East is still in shock. In Iraq, infant and child mortality has increased by 380 per cent. More than two million Iraqis live in extreme poverty. In most regions of the country, basic services like electricity and water are still out of order.

Since the beginning of this crisis, Canadian churches and other NGOs have tried to respond to the urgent needs of local communities. They have also called for a peaceful resolution of the many conflicts affecting the region.

In order to document the current situation, the Canadian Council for International Co-operation, through its Reconstruction and Rehabilitation Fund is organizing a NGO mission to the region, particularly to Iraq and Jordan. The team represents a number of agencies involved in development assistance and relief in the region and will travel extensively in these countries. They will analyze the impact of the United Nations sanctions and work with local humanitarian agencies in order to identify delivery channels for aid to the Iraqi and Jordanian peoples.

The mission will be in Iraq by the end of January and will report back in Canada by February 10. [CCC]

RESOLUTION RE PEACE-KEEPING OPERATIONS

In a memo to Prime Minister Miyazawa Kiichi of Japan, November 15, 1991, the United Church of Christ in Japan expressed their opposition to the PKO Bill.

They said the bill proposing Self-Defense Force participation in United Nations peacekeeping operations (PKO) violates the spirit of the Preamble as well as Article Nine of Japan's Constitution, both of which prohibit the use of "military force". Accordingly, the bill is inextricably linked with "military aggressions".

Japan is being asked to disarm/reduce military spending and make suitable compensation to those who suffered under Japanese aggression during World War II: persons subjected to interrogation by Japanese authorities; Korean victims of the atomic bombings; and women forcibly prostituted to Japanese military personnel.

For Japan to speak of "international contribution" while ignoring its responsibility to these persons is intolerable, the church further stated.

CHURCHES MAKE JOINT STATEMENT

The United Church of Christ in Japan affirmed the "Public Statement on the Sovereignty of Taiwan" issued by the PCT on August 20, 1991, and adopted it as a matter of mission concern. In the statement the PCT affirms that:

1. Taiwan's sovereignty and land belong to the people of Taiwan;
2. Taiwan and China are two different sovereign countries, and
3. The name of "Taiwan" should be officially used to join the United Nations and other international organizations and to participate in building a new world order of peace, justice and freedom. Pray with the people of Taiwan, one of our partner churches, that they may be able to decide their own future.

JOIN CONSTITUTIONAL DEBATE

"The Canadian Council of Churches calls its member churches to speak out of their experiences and participate actively in the conversations about the constitutional future of Canada," says Very Rev. Bruce McLeod, president of the Canadian Council of Churches.

In a pastoral letter dated Monday January 13, McLeod notes Canadian churches themselves reflect the country's divisions. But he adds that Canadian churches' long history of ecumenical co-operation has taught them that "diversity enriches our relations." He calls Christians in Canada to listen and speak of the country's diverse regions and cultures "with respect and generosity of spirit." He also reminds them of their responsibility to the disadvantaged in Canada and throughout the world.

Copies of the letter were sent to CCC member churches in December and will be distributed to the parishes and congregations of some denominations.

McLeod's pastoral statement is the second CCC initiative on the constitutional situation. In December, a discussion paper on the constitutional process was prepared by the CCC and distributed to church offices. A statement based on principles contained in the discussion paper is expected to be released in early February. [CCC]

BWM NEWS

Imagine...a **Cariboo** Presbyterian church with 20 house churches meeting in various rural areas of the Cariboo making up a worshipping congregation with 400 people. House churches, each with an elder, each tied into a single congregation with a single session and a sole purpose...to be a healing, worshipping community of Christ where the traditional models of church cannot or will not exist. That's what we imagine. That's what we believe Christ is calling the Presbyterian Church to nurture in the Cariboo region. Today we have a total of five house churches with about 80 people involved. The Cariboo Presbyterian Church is supported in part by Presbyterians Sharing.

Chestnut House, Winnipeg, Manitoba is an ecumenical ministry with the Roman Catholic Sisters of the Good Shepherd which provides a transition accommodation between the secured setting of Marymound Inc., a residence/school/treatment centre for girls, and the return to community life for eight young women of pre-teen and teen age years. The young women who come from all over Manitoba, are unable to function in their family/community settings perhaps as a result of substance abuse, physical or sexual abuse, prostitution, gang involvement or other emotional or behavioural difficulties. This work is funded in part through a grant from Presbyterians Sharing.

GRAHAM NOT TO RETIRE

Evangelist Billy Graham has said he has no immediate plans to retire from his ministry. Graham, who turned 73 last November, said he found no reference in the Bible 'where any of God's servants retired. So, I'll keep on going until God removes me .... ' [EPS]

HISTORIA

The **Elizabeth Rae Missionary Society**, Grace Church, Calgary, Alberta had its beginning in the early twenties as a Sunday School Class under the able leadership of Mrs. Elizabeth Rae with a membership of thirty.

Mrs. Rae was a devoted Christian and a wonderful Bible student. In the year 1923 this class was reorganized to become the Young Women's Missionary Auxiliary. Mrs. Rae's leadership and interest continued until her death and her wonderful Christian influence continued through the years. In 1943, on her death the name of the Society was changed to the Elizabeth Rae Missionary Society.

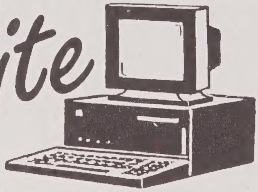
In 1937 our Society was asked to sponsor a Junior Young Women's Group, and this led to forming the Grace Bethany Group under the capable leadership of one of our members, Miss Nettie Cooper.

It is with regret that after 68 years we must disband, largely because of the age of the members, two of whom are original members.

We trust that the members will continue to support the work of the WMS through prayer and contribution to other groups.

Margaret Hart, Secretary

OUR READERS Write



Dear June,

This evening, I...picked up the December *Glad Tidings*. I discovered your article "The Gift". I read it twice, and had no intention of writing anything at the time. However, I was drawn to do so because of your powerful message.

To put it mildly, what you said "shook me". Your technique of leading up to "the other side of the matter", reminded me of a boxer who, when he thinks that he has won the fight, momentarily lets down his defences, and is knocked down by his supposedly beaten opponent. Your picture of the tragedy caused by the ignorance of, and sometimes cruelty of some Christians in authority, as in the Birtle Indian School, is hard to accept. But then, we have been faced with recent reports of past cruelties and abuse that have gone on in certain eastern Canadian Roman Catholic schools for boys.

I would surmise that for many Christians, ignorance has affected our views and understanding of Indian people. As so often happens, we tend to trust in the official reports made, and often see them in light of newspaper reports, brief histories, past romanticized pictures and writings, and second-hand reports we receive which picture Indians as lazy, tolerant of shabby living conditions, unemployment and drunkenness. (Am I being too judgemental and unfair?)

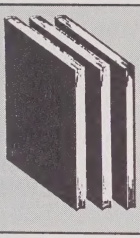
As in South Africa, with her large Black population with their separated "township" residences, we have tended to allow the "Reserve" creation to keep us physically and geographically separated from our native Canadians. We too, need to repent for our inaction, ignorance, and judgemental attitudes, and seek their forgiveness.

To find a common ground for some integrating of the two cultures will always be difficult. I believe that is being done in South Africa by such Christian groups as "African Enterprise." We too should stress bringing young people from outside and inside the Reserves together for conferences, studies, etc. so that by living with one another, even for a short time, both friendships and better understanding will develop.... It would also be a great thing for adults.

The messages of hope, of love and forgiveness which people like Judy, Mildred and Lorraine gave you as Christian sisters to us all, should give us hope, and inspire us to look at ourselves and prayerfully consider how we as individuals could respond. Most of us with our busy lives, will have little contact with our Indian people, but surely through seeking God's help, and listening to the urgings of the Holy Spirit, each of us in some way can be a Christian brother or sister in touching their lives.

In writing, I realize how little I know about our Indian people, and the excellent work that is being done by the Church and other organizations. No doubt, my comments reflect this. But your article contains much food for thought. May it be an instrument for opening our eyes more fully to such tragic reality within our country, and for creating within us Chief Seattle's desire: "Perhaps we may be brothers and sisters after all." God bless.

Yours in His love,
Ed Mason,
Toronto, Ontario



BOOKS

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EXTENDING THE TABLE - A World Community Cookbook *by Joetta Handrich Schlabach. Herald Press, Waterloo, Ontario. Price $18.95.*

Extending the Table is a book for the kitchen *and* the bedside. A successor to the "More-with-Less" Cookbook (1976), *Extending the Table* was also commissioned by the Mennonite Central Committee. The book is spiral bound in plastic to lie flat on your counter. The covers are colourful, easily wiped and it's printed on recycled paper. Scripture passages are from the New Revised Standard Version.

What do you fancy? Try Gallo Pinto - beans and rice from Nicaragua, or a festive potato salad from Belize. Do you like a variety of breads? Under the chapter entitled "Rising, Breaking, Reconciling" you may read the biblical story of bread and Jesus' use of it. This is followed by stories of the meaning of bread in other cultures. This lovely book says: "The bread recipes that follow help us understand more fully the suffering of crushed grain, the hope of rising bread, and the liberation and the reconciliation of broken bread shared with others."

Each section of the book begins with a story or essay. "Honoring the Everyday" gives recipes for stews and main dishes, grains and dried beans. "The Hospitality of Poverty" is for soups; "Flavors of the Feast" offers festive dishes. You'll find recipes from around the world written clearly and simply with measurements in both standard and metric, and with helpful comments on their source and pronunciation. Options are given for substitution. You are told if the dish is spicy hot, time-saving, can be prepared in advance or cooked in a microwave oven. A glossary and world map are given to guide you as you plan and cook.

Quite apart from the wonderful variety of food you can prepare, are the proverbs, vignettes and stories from Asia, Africa, Central and South America, of faith in time of trial, practical ideas on saving and making a little go a long way. There are prayers of the people of many countries included and wisdom on every page.

This book would make a special gift for someone's bedside or coffee table even if that person doesn't cook. Why not treat yourself! You might also consider it for sermon material. *"Extending the Table"* is a treasure for any family.

Anna Cunningham

VOICES AT THE CROSSROADS. *Edited by Paul K. Peterson. Published by Augsburg. Price $9.50.*

This book contains nine first person accounts by witnesses to Jesus' death and resurrection. It is an excellent resource for dramatic presentation, reading and study.

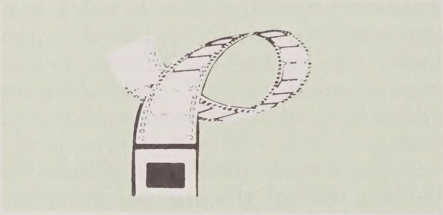
Each soliloquy is based on at least one scripture passage. These passages are printed at the end of the soliloquies as well as discussion or reflection questions. They were originally presented from a lectern during mid-week Lenten services. The order of service is included. Following the service small groups gathered for a 20-minute discussion period.

I was particularly impressed with how many different points of view were presented concerning the same events. Each account remains true to the scriptures and history and presents the thoughts and feelings the witnesses to Jesus' death and resurrection must have felt. The soliloquies challenge the listener to apply the insights of each character to their own lives.

There are five soliloquies for men and four for women. Dramatic presentations could be done with period or present day costumes. A memorized presentation would be most effective, but a well rehearsed reader would produce equally fine results.

This book would be a welcome resource for a dramatic library, individual readers and study groups.

Dale McMillan



Audio-Visual Resources Library

Rev. Rick Horst, Convener of the Communication Services Committee, wishes to announce the retirement, after 15 years of devoted and faithful service to the Committee and the Church, of Mrs. Meta Robinson as Secretary/Librarian of the Audio-Visual Resources Library, effective, January 31, 1992.

Until the work of the Special Committee on Restructuring is completed, the remaining staff will operate the Library until a new appointment is made.

We ask for your co-operation and patience as they attempt to fill your requests for video resources during the next five months.

Seed money available

Groups planning events around the Ecumenical Decade: Churches in Solidarity with Women in Church and Society (1988-1998) will be pleased to note that the Ecumenical Decade Coordinating Group has set aside funds to use as seed money for Decade events. Small grants of up to $500 are available, with the expectation that the money will be returned when recovered at the event so that it can be passed on to another group.

For more information contact Norah McMurtry, Ecumenical Decade Coordinating Group, c/o Women's Inter-Church Council of Canada, 77 Charles Street West, Toronto, ON, M5S 1K5, (416) 922-6177.

Norah has recently been named as staff person to the Ecumenical Decade Coordinating Group and to the Ecumenical Task Force on the Feminine Face of Poverty.

Answers to Puzzle on page 15: A. Eve, Abel; B. Sarah, Isaac; C. Mary, Jesus; D. Elisabeth, John; E. Timothy, Eunice; F. Hannah, Samuel; G. Rebekah, Jacob; H. Rachel, Joseph; I. Jochebed, Moses; J. Bathsheba, Solomon.

In the Society

PRESBYTERIAL

The Fall Rally of **East Toronto** Presbyterial was hosted at Melrose Park Church, Toronto, Ontario on October 22, 1991, officiated by Noreen Marshall, President. Dr. J. Andrew Fullerton, minister of the host church, welcomed all present. The theme was "Let Loose the Flame" (CGIT emphasis).

Following the programme which was nostalgic and meaningful, presentations were made - the CGIT Membership Pin to Shauna Moore, Tammy Taylor, Michelle Farmer and Jennifer Little; the White Lanyard on becoming Seniors to Christine Ling and Suzanne Norton; the Friendship Badge in recognition of a Mission Study completed to Christine Bourgon, Suzanne Norton, Margaret McGillivray, Christine Ling, Jill Bayley, Lesley Morton, Rolanda Virtue and Sarah Homer. By joining hands we formed a circle round the whole sanctuary, sang taps and Dr. Fullerton pronounced the Benediction.

On September 16, 1991, **Calvin** Church, **Toronto**, Ontario hosted a Mission Study Workshop on "Living Values in Changing Times" and "Japan". The presentation was led by Lynda Reid, AEC and Patti Talbot, Co-Director of The Churches' Forum for Global Ministries.

Westminster Presbyterial held a Fall Rally at Calvin Church, Abbotsford, B.C. on September 25, 1991.

The theme was "Living Values in Changing Times." Solos by Ethelwyn Smith and skits performed by the women from Newton Church were enjoyed while Nancy Bell arranged an interesting presentation on our study of Japan which featured a student from Japan telling about her life as a Christian.

A Video on Intercessory Prayer completed the programme.

Those who have attended previous retreats at Camp Douglas gathered on November 25, 1991 at **St. Aiden's** Church, **New Westminster,** B.C. A report was given by Kirsten Stevenson from St. Aiden's who had been chosen for a trip to France. She told the assembled guests about her experiences with particular emphasis on the food she experienced there.

Of particular interest because of the forthcoming Christmas season was a Crafts table arranged by Debbie Horner. Skits arranged by Marjorie Scott were funny and enjoyable.

The annual WMS luncheon was held December 7, 1991 at **Gordon** Church, **Burnaby,** B.C. in the form of a pot luck meal. A programme of Christmas music was enjoyed, highlighted by solos by Helen Petrunia.

LOCAL

Four members of the Annie Purves Auxiliary of the WMS of **St. Paul's** Church, **Port Hope,** Ontario were honoured last year (1991) for their many years of outstanding and devoted service to the choir of St. Paul's. These members are: Dorothy Thomas, Hilda Lang, Audrey Eby and Margaret Creighton.

Mrs. Irene Taylor, who has been a member of the WMS of **St. Andrew's Church, Owen Sound,** Ontario for more than eighty years, was feted at a luncheon by her colleagues, on her 100th birthday, December 10, 1991.

Mrs. Taylor was given a large watercolour painting of a landscape in Egremont Township, where she was born and raised. It was painted by Anne Wilton, a local artist and fellow church member. The original will be hung in the Ladies' Parlour of the Church, and a small framed copy will be given to Mrs. Taylor for her home.

- Artist Anne Wilton (left) with centenarian Mrs.Taylor.

St. Columba WMS, **Vancouver,** B.C. held a Christmas Pot luck supper on December 12th, in the church hall. Elections were held, and installation of officers was conducted by the Rev. Larry Jackson assisted by Presbyterial President Laurie Jackson, in a candle-light ceremony. Games arranged by Marjorie Scott created much hilarity. However, a sad note was injected on hearing of the passing of member Peggy Logan.

New Officers for St. Columba are Past President Dorothy Thompson, Presidents Margaret Thomas, Jean Chalmers, Dorothy Thompson, Secretary Darlene Jones, Treasurer Margaret Thomas and Hospitality Convenor Kay Smith. A new innovation for the group is the appointment of three Presidents to alternate during the year.

St. Columba is also very happy about the formation of a Children of the Church group under the leadership of Marjorie Scott, assisted by Jean Chalmers, Kay Berry, Kay Smith and Ida Sampert. The children are studying the children of Japan. So far the group meets once a month with eleven children.

The weekend of October 19-20, 1991, was a celebration of Joy Randall's 21 years of service as a missionary nurse in Taiwan by her home congregation of **St. Andrew's, Cobourg**, Ontario. Hosted by the three WMS groups of St. Andrew's, Saturday afternoon was a time of fellowship and an opportunity to see slides and hear from Joy of her work.

Sunday morning, Joy was the guest speaker at the service conducted by WMS members. At that time, Joy was presented with an Honorary Life Membership in the Society, and is now happy to wear her mother's pin. Helen M. Randall, active for many years in WMS, a charter member of the Marce L. Wood group, Cobourg, and at one time, President of Peterborough Presbyterial.

- Left to right: Cass Whitefield, Joy Randall, Joy's aunt, Isabel Randall and Cecilia Morris.

ANNIVERSARY

During the past year **Knox** WMS, **Westport**, Ontario celebrated the centennial of our organization. Previously, only one of our members Cassie Palmer, now a Nursing Home resident, had been given a life membership.

As part of our celebration we presented life memberships to four members as indicated below.

- The president of Knox WMS, Westport, Lottie Sutherland (2nd from left) is pictured with recipients of Life Memberships: (left to right) Aileen Brash, Gertrude Gordon, Margaret Sully and Helen Saunders.

GREAT NEWS!

Still available - A neat, tidy way to keep your copies of ***GLAD TIDINGS***
(and support the WMS. Over $600 raised so far.)
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IN REMEMBRANCE

Mrs. Euphemia Doherty,
Chalmers, Calgary, Alta.

Mrs. Gordon (Millie) Spence,
St. Andrew's, Cobden, Ont.

Mrs. Laura Adams,
St. John's, Cornwall, Ont.

Mrs. Penelope MacGillivray,
Kenyon, Dunvegan, Ont.

Mrs. Mabel Brassard,
St. Matthew's, Ingleside, Ont.

Mrs. E. W. B. (Margaret)
MacKay,
St. Andrew's, Kingston, Ont.

Mrs. Jean Crook,
St. Mark's, Moose Jaw, Sask.

Mrs. Dwight (Eileen)
Beckstead,
Knox, Morrisburg, Ont.

Miss Margaret Elizabeth
(Betty) Hamilton,
(formerly of Runnymede,
Toronto)
Trafalgar, Oakville, Ont.

Mrs. Muriel Condie,
Erskine, Ottawa, Ont.

Miss Jean G. Scobie,
Knox, Ottawa, Ont.

Miss Agnes Brodie,
St. Andrew's, Ottawa, Ont.

Victoria Hall,
St. Paul's, Port Hope, Ont.

Mrs. Mary Dunbar,
Richmond Hill, Ont.

Mrs. Ettie Wilhelm,
Knox, North Easthope, Ont.

Mrs. Agnes Parsons,
Thornhill, Ont.

Mrs. Anna Ball,
Miss Phyllis Sproat,
Victoria-Royce, Toronto, Ont.

Mrs. Estelle Isbister,
Knox, Woodstock, Ont.

"Let your light so shine" Matt. 5:16

What can I say, O Lord,
To show my love for You?
What can I do to exalt Your Name?
So fill my life with praise
All aspirations raise
To honour You life's highest aim.

Take me where hearts are cold,
Use me to kindle warmth,
Bringing the sunshine of Your love.
Use me to comfort those
Burden'd by life's cruel woes
Their pain and sorrow to remove.

Take me where eyes are blind
With not a glimpse of Light
Groping to find answers to life's goal.
Take what I am, I pray,
Bless all I do and say
To satisfy some hungering soul.

Kathleen Rowat

May be sung to Crusader's Hymn (Fairest Lord Jesus) #232 Book of Praise.

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Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
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Telephone 1-416-441-2840

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Glad Tidings

April 1992

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Glad Tidings

APRIL 1992 **Vol. 68 No. 4**

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover art
by Dave Gowman

Breaking the Silence Around Sexuality

April 1992

And God saw everything that he had made, and, behold it was very good.

No one escapes having to deal with issues relating to sexuality these days. A son or daughter "comes out" to his/her parents as a gay or lesbian person. The family of a pregnant teenager comes to grips with their beliefs about abortion. Childless couples discuss artificial insemination and surrogate parenting. A neighbour's son dies of AIDS. Bookstores are stocked with tales of survivors of sexual abuse and incest. Catholic priests are on trial for the abuse of boys within their care.

Issues of sexuality confront all levels of society. A member of the British Rolls-Royce family stands accused of incest and rape by his daughter. Boxer Mike Tyson loses his trial for raping an 18-year-old beauty contestant; U.S. Judge Clarence Thomas is exonerated from a charge of sexual harassment.

My research on this subject has lead me to some unusual places - an AIDS workshop, a gay bar, a lecture at Metropolitan Community Church by Episcopalian Bishop Spong, a pro-gay activist and writer, an interview with a lesbian couple who have a baby girl, and a stack of magazines and books between my desk and my bedside table. It has not been easy for me to grapple with many of these topics.

I do realize that as individuals, as a society and as Christians, we cannot continue to shelve these issues thinking they will choke to death on their own dust. Refusing to deal openly and honestly with our own sexuality and that of others is to deny the gift of our Creator.

God created us sexual beings. Our sexuality is so inherently part of our being that everything we do is coloured by it. It is part of our energy and drive in life. Sexuality goes beyond sexual relations; it fuels our longing to belong, to develop intimate and meaningful relationships with others.

Each of us will ultimately stand before our Lord and have to account for what we did with the gift of sexuality. Did we abuse the gift and cause pain to others; or did we express our sexuality in loving and enriching ways?

I believe that each of us has the responsibility of acknowledging our femininity and masculinity as a good gift of the Creator, and of dealing with our sexual orientation, whatever it may be, for our lives touch so many others in so many ways. How do we deal with others in their struggle for wholeness - those living outside of what the Church and/or society considers the 'norm'; single, widowed, or divorced persons? The United Church has lost members over its stance on homosexuality; many have turned to the Presbyterian Church. What will these people do when they have to face the issue again?

When I have to deal with issues around sexuality, I ask myself, "What would Jesus do?" Jesus would not have turned away. He would have listened, and loved, borne our pain, and set people free from their chains. Are we not called to do the same?

Written in Love June

BREAKING THE SILENCE:

Sexuality, Sin and Silence

by D. Patricia "Trish" Strung

Most human beings I know including myself, are at least curious about sexuality. My interest in the subject began in earnest several years ago when I encountered a number of people who had bought into the so called "sexual revolution". The puzzling thing about all these folks was the fact that their new found "sexual freedom" did not seem to make them very happy.

I further observed more and more of my Christian friends being swept away with this new revolution. Something was clearly going on. I concluded that somehow I must have missed something.

Being a married woman and the mother of three wonderful children served to increase my interest in sexuality. I wondered what the world of my children would be like by the time they became teenagers. Since I had managed to grow up to be a fairly reasonable person, I assumed that somehow our children would do the same. We are a Christian family and that must count for something.

Then, when the opportunity presented itself for me to be part of a committee in our National Church which had as its mandate to study issues on Human Sexuality, my interest peaked.

I discovered that people on that committee knew little more than I did about a subject which has consumed the common culture of North America. I wondered why this life issue had been kept such a big secret within the church and pondered about the absence of sermons on the subject. I now know the church needs to be much more actively involved in teaching about sexuality.

There is a general misconception that sexuality is only sexual intercourse. This view is perpetuated in the movies, on television, and written about ad nauseam in many publications which people read regularly; and, of course, one would think that sex is the only thing that is on the minds of teenagers.

To view our sexuality only in terms of sexual intercourse is to diminish the most dynamic part of our being. It is true that sexual intercourse is a very important aspect of our sexuality but it is only one part of a much greater whole. How then are we as Christians to view a subject which is a major life force with which to be reckoned?

The place to begin is at the beginning. *In the beginning God created humankind in his image, in the image of God he created them; male and female he created them.* (Genesis 1:27) God blessed them...and saw that it was good.

The second account of creation tells us that God recognized Adam's need for a companion and helper; therefore he created Eve. This creation set a very special relationship between the two.

Genesis 2:24 tells us that because of this special relationship a man will leave his mother and father and be one with his wife; and the closing statement reads: *...the man and his wife were both naked and were not ashamed.*

From the beginning God created us as sexual beings and gave us the gift of procreation and companionship. God gave us the gift of our masculinity and femininity, our sexuality. God also affirmed that this is good. How then has something which is intrinsically a God-given good become something which causes so much trouble for people?

> ***God's purpose for us can be realized in both single and married life. Marriage is not God's will for everyone. Fullness of life is offered to all, both single and married.***
> ***- Living Faith 8.2.2.***

It is important to remember that what we have discussed so far is *without sin*. The story goes on to say that sin entered into the lives of human beings. We forget that sin is an important part of our everyday lives. We forget that sin changes the way we experience things and people, and sin certainly causes problems in the ways we behave. But, as Christians we know that God has given us the gift of grace and promised us that sin is conquered forever because of the death and resurrection of his son, Jesus Christ. This we believe.

The promise is equally true for our sexuality. But somehow we seem to forget that sexuality is a gift and at best find ourselves dealing with ambivalent and confusing feelings. There is nothing wrong with feeling confused about sexuality but it is in the best interest of everyone to at least try to clarify those feelings and to focus them for personal growth.

Those ambivalent feelings about sexuality did not come from thin air.

> ***The church is the family of God.***
> ***Here all should be valued for themselves.***
> ***We are one body in Christ:***
> ***together rejoicing when things go well,***
> ***supporting one another in sorrow,***
> ***celebrating the goodness of God***
> ***and the wonder of our redemption.***
> ***- Living Faith 8.2.6.***

The church has a long history of giving ambivalent messages to her people about this. The apostle Paul suggested that our sexual selves belong to the lower nature of humankind. He laments that all men are not as he is, that is celibate, and free to serve God. Yet he does concede that sexual expression is best within marriage if one cannot control oneself.

One of the early church fathers, Augustine, could not imagine anyone in the kingdom of heaven being a sexual person and viewed sexuality as a bitter result of humankind's sinful fall from grace. Augustine does not see sexuality as a sweet gift given at creation.

For many years the Church gravitated towards the dichotomy of view seen in Paul and Augustine so much so that for many modern folk there is no connection between one's sexuality and spirituality. It is sad that the church is not the first place to which people will come for guidance when they have difficulties with issues of sexuality.

It is also troublesome to think that many clergy are reluctant to discuss human sexuality with parishioners. That gives people a very strong message that somehow our sexuality is a cross to bear rather than a gift to be celebrated. It also leaves people with the erroneous notion that grace and redemption have nothing to do with our sexuality.

The truth is that we embrace a faith which clearly teaches that God is sovereign over all things in the creation and it is God's intention that all things will be under this sovereign will. I have found nothing anywhere within my Presbyterian theological perspective which refutes this claim. Therefore it seems to me to be a serious omission to exclude sexuality from this sovereign domain of God.

The result of this reluctance to embrace sexuality under the sovereign rule of God has had and continues to have serious repercussions within the Christian community, especially among our youth. By our continuing silence about issues of sexuality we give our young people the message that the values of the common culture are okay and the church has nothing to contribute in this area of life. This plainly is not true.

We have much to contribute because our Christian value system which is rooted in scripture and demonstrated most profoundly in the resurrection event, affirms all aspects of creation including the sexuality of human beings.

By continuing to promote the message that sexuality is sin we miss the opportunity to promote the idea that various expressions of our sexuality can also be life-affirming and a source of great joy and communication for us as God's creatures.

I truly believe that the values which exist in the Christian faith are life giving. I also believe that we are called to proclaim the good news to all people, to release the captives, to give sight to the blind and to free oppressed people. We cannot hope to do any of this if we keep silent about life's issues.

For many people in our North American Society issues of sexuality have locked them in prisons of unhealthy, painful lives because they see no way out, they hear no message of hope for any of it.

There still exists in our common culture, at least in the minds of some, the idea that the church stands for something different. For some, the church has nothing to say about certain aspects of life.

As a Christian woman I can say without hesitation that the gospel with which the church has been entrusted has always guided my thinking. At times my sinful nature has chosen to go against what God has declared and I have paid the price; but this is not to say that the values need to change to accommodate me. On the contrary it is at times when sin has ruled, rather than God, that I need to hear that God is Sovereign - God will redeem me and continue to love me.

Our common culture is confused with respect to human sexuality. We know, as Christians, that the principles and values within our tradition are liberating and affirming of life. I believe that this is what the common culture needs to hear. We know, as Christians, that freedom within limits is the way human beings live and learn. We also know that rigid rules confine us and break us. Therefore, one of the challenges for us is to operate within a framework of flexible rules without compromising our Christian values, particularly with respect to issues of sexuality.

The Christian Church has a great deal to offer to a world which is confused by sexuality. In response to the sexual revolution of the 60s and 70s, too often the church hid behind evasion on the one hand, or rigidity and dogma on the other. Either response was guaranteed to undermine the Church's moral credibility. I believe that we can and must re-establish that moral credibility. But to do so will require that the church have the courage to exchange evasion and blind dogma for frank, honest and realistic discussions and teachings, not of sex and sin, but of sexuality and love.

To do this, we must break the silence around sexuality and open ourselves to the grace and guidance of the Holy Spirit.

> ***Justice opposes prejudice in every form.***
> ***It rejects discrimination on such grounds as race, sex, age, status, or handicap.***
> ***Justice stands with our neighbours in their struggle for dignity and respect and demands the exercise of power for the common good.***
> ***- Living Faith 8.4.6.***

- Trish Strung is an ordained minister in the Presbyterian Church in Canada and a registered nurse. She is at present practising as a marriage and family therapist with J. A. Murray Consultants in Toronto. Trish is married and has three children.

Your comments on this issue are invited. Please keep them short and to the point. We will publish some letters along with more articles relating to sexuality in a future *Glad Tidings*.

BREAKING THE SILENCE:

Confronting Homosexuality

by Terry Hastings

The issue of homosexuality, especially within the context of the church, is of very great concern to people. The question of whether practising homosexuals should be welcomed into full membership within the church or not, and consequently also allowed to be ordained into the ministry of Word and Sacrament is a deeply emotional issue. It is filled with pain, anger, confusion, ambiguity, fear. I respect those emotions and feelings. And I respect the difficult choices of faith some of you have made because of the controversy affecting the United Church.

We must admit that the homosexual issue is one that is not going to disappear. It is an issue that we in the Presbyterian Church are going to have to confront and consider further, and more specifically, than we have in the past. I would much rather that we be enabled to deal with it sensitively, wisely and prayerfully, from an informed and carefully-considered position, than from a position of half-truths and unclear reasoning.

I will be very honest with you. I don't think I have ever confronted an issue within all my experience of ministry which has caused such ambiguity of faith for me. I have studied the scriptures. I have read books. I have prayed. I have discussed. I have reflected - all in an attempt to come to a satisfactory understanding and appreciation of the ramifications and realities of homosexuality in the church today. One day I find myself firmly believing one thing, and the next day firmly believing something else. I am fearful of taking an unyielding stand one way or the other.

I have taken a great deal of time to study the Bible passages which make explicit reference to homosexuality. I have carefully considered these scriptures in light of their contexts and motives and theological insights, as well as in light of the purpose of God's Word as a whole.

The first thing that struck me was the fact that for something which has caused such incredible pain and crisis within the church, the Bible actually has very little to say on the subject. There is more on following dietary laws; there is more

John Shelby Spong:

There is not one reference to homosexuality in any of the four Gospels. Those who consider this 'the most heinous sin' must be terribly disturbed that Jesus appears either to have ignored it completely or to have said so little on the subject that no part of what he said was remembered or recorded.

of women being subject to men and silent in the church than there is on homosexuality.

Neither the Old or New Testaments have any true preponderance of verses dealing explicitly with homosexuality, and the Old Testament prophets and the Gospels of Jesus Christ have absolutely nothing to say on it.

Jesus, who has a great deal to say on issues like divorce, never once mentions the subject of homosexuality. One would think that a subject which has created such incredible dissension and anger within our churches would at least be well expounded upon within the Scriptures.

Those passages of Scripture which do refer to homosexual activity are unequivocal in their condemnation of the practice. We cannot merely dismiss the references saying there are not enough by which to form a proper judgement. On the other hand, we must be careful not to place upon these passages an influence beyond their due.

Most of the Scripture references, however, express theological truths not concerned with the act of homosexual practice per se, but with some other ethical or spiritual consideration. The story of Sodom, a city destroyed by fire from heaven and divine judgement on its sinful inhabitants, has often been referred to as a decisive condemnation of homosexuality.

But nowhere in the Scriptures is homosexual practice portrayed as the chief sin which brought such a judgement. Even if it was the homosexual actions of the city's inhabitants which are the chief sin, there exists a great deal of difference between mob sexual assault as portrayed in the Sodom story, and a consenting act between two persons - in the same way that there is a difference between gang rape of a woman, and the act of love-making between consenting male and female.

There are other considerations outside the Biblical which we must take into account regarding our attitudes to homosexuality. I am a heterosexual male. Is my heterosexuality a virtue? A sign of righteousness? Is it a victory or accomplishment of some kind on my part? Of course not.

I had nothing whatsoever to do with my being heterosexual. I never in my entire life needed to make a conscious choice to be heterosexual or not. It is a mysterious gift of God's grace communicated through an exceedingly complex set of chemical, biological, chromosomal, hormonal, environmental and developmental factors - totally outside my control. My heterosexuality is a gift - neither a virtue nor a sin.

What I do with my heterosexuality, however, is my personal, moral and spiritual responsibility. My behaviour as a heterosexual, therefore, may be very sinful - brutal, exploitive, selfish, promiscuous. On the other hand, my behaviour as a heterosexual may be beautiful, loving, tender, considerate, other-centred.

John Shelby Spong:

Paul ...viewed homosexuality as a punishment visited upon idolators by God because of their unfaithfulness. In this letter women were included - the only Scriptural reference to lesbianism in the entire Bible.

Is the homosexual different in this understanding of our sexuality? If homosexuals are controlled by the same set of biological, social, hormonal criteria as you or I, can they be deemed to be sinful when it is something outside their control? Something innate? Something they are born with? That would be like saying everyone with blonde hair is evil or everyone born with a birth defect is sinful.

The only way homosexuality can be understood as sinful is, if we believe categorically that a person makes a conscious decision, a choice over which they have absolute control, to live a homosexual lifestyle. The tension I am confronted with, is that I am unable to make such an unequivocal assertion.

To me, homosexuality would seem unnatural, because I am a heterosexual being. But I can't state with absolute clarity that it is perverse, deviant behaviour. I simply do not know.

We do not know why people are homosexual - in the same way that we do not know why people are heterosexual. But I believe we err greatly by developing attitudes which regard homosexuality as a disease, an aberration of the natural order, something that evokes from us a response of revulsion or uneasiness. Our uninformed fears convince us that having homosexuals within the church will lead to the seduction of our children, but no matter what our biases might tell us, homosexual men according to factual investigation, are no more probable seducers of the young than are heterosexual men.

Do you know what the bottom line is for me; what all this talk about sin or biology or this type of behaviour or that kind of attitude really comes down to? It comes down to defeat. For me, the whole issue of homosexuality has been a resounding and incriminating defeat for the church because we have failed in the most fundamental aspects of faith. When we begin to deal with the issue of homosexuality, we don't talk about living, breathing, working, contributing, feeling human beings. We talk about disease, sin, deviant behaviour or psychological profiles and we have a tendency to forget the people, or to portray them as some kind of gross characterization of evil - persons whose feelings become unimportant to us, whose cry for understanding falls on deaf or intolerant ears; whose concerns for the simple dignity and justice we all deserve are wrapped and packaged and surrounded by layer upon layer of theological, Biblical and philosophical debate. I am as guilty of this as anyone.

Believe what you want about the homosexual issue but don't deny the personhood, the need for dignity, the need for understanding of the homosexual person.

Do you know what the miracle of the story of the leper was? Not that Jesus healed the leper. Not that the leper was rid of his disease. The miracle was that in spite of what everything in the law, the Scriptures and societal attitudes told Jesus, in spite of paranoias demanding unkempt hair and torn clothes, in spite of fears and attitudes which drove the leper to the fringes of society, Jesus reached out and touched the leper. He physically made contact with him. Jesus reached out, touched him and told him he was a human being, worthy and deserving of the same love, respect and understanding as everyone else.

I believe the church has a long way to go before it will be able to stop seeing homosexuals as deviants or aberrations of the natural order and instead see them first as human beings. I believe the church has a long way to go before it will be able to give up its fears, its negative attitudes, its judgemental posturing and reach out and touch the homosexual. Touch them with understanding, caring and compassion. Touch them as friend and neighbour. Touch them as children of God. The church has a long way to go before it will regard the homosexual person as someone struggling with faith like you and me, as someone agonizing over their identity like you and me, and seeking a God who will love them and care for them, just for who they are. For precisely who they are. Like you and me.

Let us look honestly at our own situation, our own attitudes regarding gay and lesbian people. Are these people welcome to participate in the life of Word and Sacrament, of fellowship, learning and service? If not, then perhaps we need to wrestle with questions about the nature of the church.

In spite of what our views on the sinfulness of homosexuality might be, we need to acknowledge that it is baptism, not behaviour, that is the one criterion for membership, involvement and participation in the life of the church. We do not bar the unreformed alcoholic from worshipping with us. We do not prevent the husband who is guilty of wife assault from sharing at the communion table. We do not turn away the troubled, hurting, searching person under any circumstances. Why do we do so with the homosexual?

John Shelby Spong:

So this is the story of Sodom, quoted so often to prove that the Bible condemns homosexuality. What a strange text to use for such a purpose! The Biblical narrative approves Lot's offer of his virgin daughters to satisfy the sexual demands of an angry mob. It suggests that incest is a legitimate way of impregnating women when there is no man around save the father of those women. What society today would be willing to incorporate either of these into its moral code? Who among us willing to accept the definition of women implicit in this account? If we reject the denigration of women as property and the practice of incest, both being based upon an inadequate view of morality, are we not also free to reject this society's faulty understanding of homosexuality as being also based upon inadequate moral grounds?

To do so denies the diversity of those whom we encounter in the body of Christ, as well as the truth that none of us is justified before God by our behaviour. It is a matter of justice, of fair and decent treatment of all people in the same manner.

- Preached at St. Mark's Church, Don Mills, Ontario on September 22, 1991.

Easter Wordsearch

by Jim Phillips

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JAMES
JOHN
JUDAS
KING HEROD
KING OF THE JEWS
MARY
PETER
PILATE
RESURRECTION
ROOSTER
SANHEDRIN
SEPULCHRE
SOLDIERS
SUNRISE
THIEVES
VINEGAR

BREAKING THE SILENCE:

A Mother Speaks about Homosexuality

by L. June Stevenson

Joan Bell has been a Presbyterian all her life. In 1970 she was married, with three sons and a daughter. That year, when he was twenty-one, her second son Donald, told her he was gay.

"It was awful," she recalls. "That's disgusting," she told him. "I don't believe it."

Today, Joan is active in gay rights. She belongs to SAGA, a support group for gay persons in Toronto. Quietly, in her home congregation and in her contacts with the community, she keeps the issues before others. It helps her to make Donald's life count. Donald died of AIDS in May 1984.

His mother is torn by the feeling that if he had not been homosexual, he would not have died of AIDS.

"There was no shame," she says, however, and talks of a family she knows who lost a son to AIDS and couldn't talk about why he died. Joan refuses to make a martyr of Donald because he died of AIDS. "Dying's part of life," she says.

What turned her initial anger into acceptance and support?

"Donald's life was a gift," she says. "Donald was so patient with us. He included us in so much. He almost forced us to face homosexuality. He never gave up on us.

"Donald was courageous for coming out when he did," she adds. "It's still difficult. It's a lot easier not to be gay in this world."

Joan wondered at first what she had done to create the situation and whether something was wrong with her. Only with the passing of time has Joan found peace.

In her early attempts to deal with the situation Joan asked the family pediatrician if she should get a psychiatrist for Donald. The doctor said she was the one who probably needed it.

Initially, she read anything she could get her hands on, until one day a bookseller asked what good it would do. "Your son's gay," she told Joan.

Joan thinks her upbringing might have helped her accept the situation more easily than others. Born in Scotland and growing up during the Depression, she had working class parents who were tolerant and kind. Her first boyfriend turned out to be gay. Referring to two men in her home congregation who lived together quietly, she says, "Homosexuality wasn't identified as such, but it was there."

Acceptance may be easier for women, Joan feels. Women are more compassionate. They are often the ones who deal with family matters, who see more of the things that happen in life, and who ponder distressing situations.

Joan is saddened by the fact that many parents totally reject their gay offspring. She speaks of one young man, alienated from his parents, who finds his grandmother more supportive. She, at least, has not rejected him.

When Joan told him about this article he said, "If grandma doesn't see it, I'll send it to her."

Surprisingly, Joan's friends were supportive. When told of Donald's sexual orientation, one of her closest friends responded with, "Oh, it's just a sex thing."

Her own congregation, though not rejecting, avoided the issue. If the subject of homosexuality came up, it was quickly changed. "Now, I know that people didn't have the experience I did. They weren't fortunate enough to learn about it in a pleasant way."

Others, seemingly accepting, warned Joan never to let her son be alone with children. When she put a notice of a 'gay' meeting on a bulletin board, two elders commented, "I know it's all right as long as they don't teach Sunday School."

The family, though shocked and disgusted in the beginning, soon rallied. Andrew, then 14, said at first, "He's nothing but a dirty pig." Later he admitted, "He's just about the nicest guy I know. If that's what being homosexual is, I don't think there's anything wrong with it."

> ***"I'm ashamed for the church that it's not living the faith it confesses: justice for all."***

Daughter Elizabeth, terribly distressed, tried to reason with Donald. Joan remembers her crying and shouting, "How can you do this to us?"

Donald replied, "I can't help it. Ask me to change the colour of my eyes to please the family."

Elizabeth is now open enough to entertain the possibility that one of her children might be gay. If so, they will be encouraged to pursue their interests and get a lot of support.

Today, Donald's older brother Ian recalls how everyone would look up and smile when Donald entered a room.

"Donald was a thoroughly good man," his mother recalls, "without being a pain in the neck."

"Donald was always different from the others," Joan recalls. "He was popular at home and at school. He was a very pleasant boy. He picked up every dog and cat on the way home from school."

"There was an absolute kindness in him," Joan says, remembering how Donald gave the local librarian a stamp pad one Christmas because he noticed hers was going dry.

Because of her experience with her son, Joan has a high comfort level with gay and lesbian people. Her home is open to visiting gay friends just as her mind is open to their struggles.

Yet, she admits to being bothered with some behaviour. Promiscuity is no more acceptable among homosexuals than among heterosexuals. "You have to be decent about [your behaviour]," Joan exclaims. "Being promiscuous is a sin, *not* being gay!"

"I wasn't too keen on displays of affection. Now I think, why should gay people be denied this intimacy?"

What advice would Joan give to a young person struggling with their sexual orientation?

"I'd say you're fine. It's normal. Your sexuality is just different." As to whether to 'come out' to their parents, Joan feels it would depend on the situation. "Come out to yourself first," she says.

To parents whose children 'come out' to them, Joan would emphasize that they were born that way and there's nothing they can do about it.

"It's definitely not a matter of choice," she says. "Who would choose to be scorned that way and have to pretend?"

If Joan has any regrets about her son's life and death, they are more than the usual ones a mother feels. Sure, she would have liked Donald to marry a nice girl and give her grandchildren but she doesn't dwell on that. She is grieved that her son might have gone through much teasing before he 'came out' and that his family never knew. She remembers the pressure the family put on him to date a girl.

It bothers her even more that the Church is so slow to deal with issues around homosexuality. "I'm ashamed for the church that it's not living the faith it confesses: justice for all."

Donald, like other gay people, struggled with what it meant to be gay *and* Christian. Joan believes it possible to be both. She remembers one man who thought homosexuality was the cross he had to bear. Reading a book called "Coming Out" helped him come to terms with being Christian and homosexual.

How would Christ have responded to homosexual persons? "With complete understanding!" Joan says. "God created us all, God knows about these physical conditions."

She says Christians should be open to struggling with the issue. Ministers should address the subject from the pulpit and the larger Church needs to provide resources to raise awareness. Education will help to dispel misinformation like the theory that homosexuals are child molesters.

"But it's up to ordinary people like us to let others know about homosexuality. The Church was as ignorant as I was at first. I couldn't blame the Church."

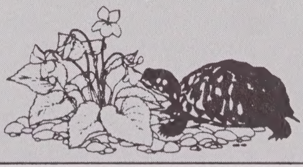
It will take time, Joan admits, adding, "You and I talking openly on the subject would not have been acceptable a few years ago. What all people need are education and experience with gay people. I'd like to see the day when we'll all be accepted in the same way."

Kisses from the Sun

The ground was cold and
barren
Beneath the snowy white
But Springtime's gentle
hand reached out
And brought the earth to
life

A tiny bud, a touch of green
New growth had now begun
And all because God blessed
the land
With kisses from the sun

Barbara Mitchell



Dear Friends

The McLeans
16 Alley 1, Lane 442,
Ming-hu Rd., Hsinchu
Taiwan 30034
November 1991

Greetings from the McLeans in "New Bamboo, Taiwan."

We returned to Taiwan in early September after a wonderful holiday in Canada (two months for Mary Beth and the boys, one month for Paul). We rejoiced to be with our parents, families and friends again after two years apart.

The boys are back at the Hsinchu International School for their fourth year. Andrew is in grade five and Peter is in grade two. The enrolment in this two-classroom, kindergarten-to-grade-six school is about twenty, so the children know each other very well and have strong friendships. Three new classmates belong to very good friends of ours, a Lutheran Brethren missionary family from Minnesota. The children were quite excited during the Blue Jays series against the Twins, and have remained the best of friends in spite of the results.

Mary Beth keeps busy running our household and caring for Mark ($3\frac{1}{2}$ years old), a very active little fellow. She continues as Sunday School director and teacher at the Hsinchu International Church, and Paul preaches there once a month.

In July, Paul and the Hakka pastors and elders finalized the translation of the Psalms into Hakka. Typists at the United Bible Society offices in Taipei have just finished retyping the Psalms, together with the New Testament, in a much improved computer format. Paul and Dzen Tsong-fat will now shoulder the main responsibility for proofreading and editing the entire N.T. and Psalms. They expect it will take at least half a year to complete. Please remember them in your prayers.

Dzen Tsong-fat, as well as working on the Hakka Bible translation, is pastor of the church in Tung-lo. We praise God that this church is growing in faith and action as well as in numbers. (There are 25-30 Christians and inquirers who attend worship on Sunday mornings.) Every Friday night Pastor Dzen leads "family worship" at the home of one of the families in the congregation, on a rotating basis. This is a custom in the churches here in Taiwan. The whole congregation is welcome to these times of family worship.

In early October Paul joined twenty Hakka pastors, evangelists and missionaries of the Presbyterian Church in Taiwan (PCT) in the Bamboo Forest region of the island for a three-day retreat entitled, "Hakka Mission in our Time." There is a growing sense of unity and commitment to mission among the 3,000,000 Hakka people of Taiwan.

During the retreat, the Hakka co-workers assessed the present situation of Presbyterian Hakka churches. There are about 30 Hakka congregations within the PCT. On the average there are 30 adult worshippers in a church on a Sunday morning. Weaker churches must be strengthened in every area of

Christian discipleship. There is also a need to evangelize Hakka townships where there are no churches as yet. The co-workers hope to start three new Hakka churches before 2000. Some also hope that by 1995 there will be a Hakka Presbytery within the PCT.

The main speaker for the retreat was Chong Kin-hien, a 69-year-old Hakka pastor and former Moderator of the PCT. Three years ago he left a large affluent Taiwanese congregation to start a new church near Taipei. Because he is an active evangelist, there are now about fifty people worshipping in his church each Sunday. At the same time he strongly believes in the prophetic side of the Church's mission. He, along with other PCT ministers, has participated in many street demonstrations calling for political freedom and justice, in particular, a Taiwan which is independent of mainland China.

Much has and continues to happen at this critical moment in Taiwanese politics. Since August the main opposition Democratic Progressive Party (DPP) has been pushing the Chinese Nationalist (KMT) government here to make efforts to rejoin the United Nations as an independent and sovereign country. (Taiwan, under the name of "The Republic of China," was a founding member of the U.N., but lost its seat to mainland China or "The People's Republic of China" in 1971, when the KMT claim to be the legitimate government of China was no longer recognized by the world community. Twenty years later, the KMT government still refuses to accept that it is not the government of mainland China, nor is it the representative government of the people of Taiwan.) The DPP and other organizations, including the Presbyterian Church, are calling on the KMT to hold a plebiscite giving the people an opportunity to express their desire on the matter of Taiwan's independence and re-entry into the U.N.

Pray for the ministers and members of the PCT as they work for a new and sovereign Taiwan which bears ever increasing witness to God's justice and righteousness. Pray that the Church will be an ambassador for Jesus Christ and an agent of Christ's reconciling love among all the people who live here.

Yours in Christ,
Paul, Mary Beth, Andrew, Peter and Mark

A Prayer for Friends

Thank you Lord for friends. Thank you for friends who listen to our innermost dreams and guide us in our everyday decisions; for friends who are present any time of the day or night when we feel the need to talk to somebody; for someone we can share our concerns with and know that they will not go any further or be judgemental.

Thank you for friends who are present in time of grief or distress, whom we can call on to help us heal our wounds. There are so many people hurting and searching for inner peace.

Thank you, Lord, for being a friend who listens to our every need, and who gives us comfort. With your presence, Lord, we know we can find hope and peace to sustain us each day. Amen.

Katherine Allen

Send your prayer to *Glad Tidings,* 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

Sexuality Resources

Available from WMS Bookroom:

Keeping the Faith, Questions and Answers for the Abused Woman by Marie M. Fortune. Harper & Row. $4.00

A Winter's Song, A Liturgy for Women Seeking Healing From Sexual Abuse in Childhood by Jane A. Keene. Pilgrim Press. $5.75

A Time to Love, When AIDS Takes a Son, a Friend by Helen M. Hostetler. Herald Press. $12.50

Christian Parenting, Raising Children in the Real World by Donna Sinclair and Yvonne Stewart. Wood Lake Books. $12.95

Completely Pro-Life, Building a Consistent Stance on Abortion, the Family, Nuclear Weapons, the Poor by Ronald J. Sider. Inter-Varsity Press. $9.95

A Life in Her Hands, Gail never intended to become pregnant. What should she do now? by Shirlee Evans. Herald Press. $7.50

Common Sense About Men & Women in the Ministry by Donna Schaper. Alban Institute. $13.75

God and the Rhetoric of Sexuality, Overtures to Biblical Theology by Phyllis Trible. Fortress Press. $14.95

Partners With God, A Celebration of Human Sexuality *by David Thomas*. Wood Lake Books. $10.95 (Reviewed by Don Stephens in Glad Tidings, October 1989)

Available from Bookstores:

Dirt, Greed, and Sex: Sexual Ethics in the New Testament and their Implications for Today *by L. William Countryman*. Fortress Press. Philadelphia. 1988. Price $15.50

A Sense of Sexuality: Christian Love and Intimacy *by Evelyn Eaton Whitehead and James D. Whitehead.* Published by Doubleday, New York. 1989. $22.95

Is Nothing Sacred? When Sex Invades the Pastoral Relationship *by Marie M. Fortune*. Harper and Row, Publishers, San Francisco. 1989. Price $16.95

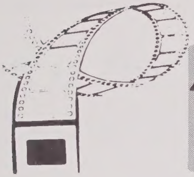
Embodiment: An Approach to Sexuality and Christian Theology *by James B. Nelson*. Augsburg Publishing House, Minneapolis, Minnesota. 1978. Price $7.25

Living in Sin? A Bishop Rethinks Human Sexuality *by John Shelby Spong*. Harper and Row, San Francisco. 1988. $21.50

Study Resources Available from Resource Distribution Centre, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. 1-416-441-1111

Human Sexuality: Discussion Paper and Study Guide. The Board of Congregational Life, The Presbyterian Church in Canada. 1988. Code #20/1976/006 - $1.75; 20/1976/007 - $1.50 10/more plus GST.

Mantalk: Resources for Exploring Male Issues *by Cecil Murphey*. Published by Education and Congregational Nurture Ministry Unit, PCUSA. Louisville, Kentucky. 1991. #22/1904/S33 - $5.95 plus GST.



Audio Visuals Available from Communication Services,
The Presbyterian Church in Canada, 50 Wynford Drive,
Don Mills, Ontario M3C 1J7. 1-416-441-1111.

AIDS: A Family Experience. Youth/Adult. 30 minutes. VHS-1988. This video brings us into contact with the human face of AIDS sufferers and challenges us to respond in Christian love and support.

AIDS Crisis and the Church. Y/A. 60 minutes. VHS-1987. This video is designed to help congregations study and act on the most significant health issue of our time. Discussion guide.

Ministry to People with AIDS (Part I) A. 15 min. VHS-1986. Rev. Connie Heberlein, Chaplain, St. Michael's Hospital and Dr. Richard Isaac, Director, AIDS Committee, Toronto interviewed by Tom Harpur. (CFTO PARADOX)

Singles and Single Parents in the Church. A. 30 min. VHS-1985. This program looks at one congregation and how it attempts to meet the needs of singles. (PARADOX).

Family Violence in the Home. A. 30 min. VHS-1986. Diane Marshall, Institute of Family Living, discusses child abuse and battered wives with Tom Harpur. (PARADOX).

Violence Within the Family. A. 60 min. VHS-1987. A "Make it Happen" Cable TV program from Edmonton with Fern Bentz, Catholic Communications Centre; Wayne Gesy, RCMP; Gerry Kilgannon, Alberta Social Services and Dr. John Carr, Presbyterian, and Pastoral Institute of Edmonton.

Youth and the Anxieties of Sexuality. Y/A. 30 min. VHS-1985. Rev. Gerald Cooke, Baptist minister and Fanshun Watts, CGIT, explore our modern youth and the anxieties of sexuality. (PARADOX)

Christians and Homosexuality. A. 30 min. VHS-1985. This video looks at the church's attitudes towards homosexuals, myths and misconceptions.

Effects of Pornography and Violence in the Media on Society. A. 30 min. VHS-1986. Gail Rutherford, Chairman of Citizens Against Violent Pornography and David Scott, psychotherapist. (PARADOX).

The Scary World of Porn. This program deals with: What is Porn? How should it be dealt with? Does Porn exploit women? Should Porn be banned? What action should the churches take? Tom Harpur, host, with Norman Thompson, Hamilton Police Department and Mona Lehman, prominent Baptist Lay person. (PARADOX)

What to do When Marriage Fails. 15 min. VHS-1990. (Church Here and Now Series CFTO). Interview with Rev. Brad Massman.

Focus on the Family (Dr. James Dobson). A. 6-part series. VHS-1987.
Part 3 (61 min.): Christian fathering.
Part 5 (48 min.): Preparing for adolescence; peer pressure and sexuality.
Part 6 (83 min.): What wives wish their husbands knew about women.

Memo

Re: **Human Sexuality**
From: **Helen Smith,**
Convener, Committee on Church Doctrine.
Date: **February 19, 1992.**

In 1987, the One Hundred and Thirteenth General Assembly of the Presbyterian Church in Canada agreed to the request from the Presbytery of Westminster to produce a statement on human sexuality (A&P, 1987, Overture 22, pp. 468-469). The Presbytery overtured Assembly to:

a) produce a statement defining the church's position on human sexuality, and our understanding of the moral and spiritual values implicit in our sexuality, and

b) prepare suitable materials and resources for use by parents for teaching their children concerning the moral and spiritual values implicit in our sexuality.

The preparation of this statement was assigned to the Committee on Church Doctrine in consultation with the Board of Congregational Life and an eight person sub-committee was struck. Four members, including the convenor, were appointed by Church Doctrine and four members were appointed by the BCL. The committee met regularly from September 1988 to May 1991.

Since that committee was struck, three other overtures have been made to the General Assembly in relation to the issue of human sexuality. First, the Presbytery of Peace River asked the One Hundred and Fifteenth General Assembly to make a clear and definitive Scriptural statement affirming the sinfulness of genital-sexual activity outside the God-given norm of heterosexual marriage, the source of sexual sinfulness in the fallen human heart and the assurance of God's grace in Jesus Christ for all who repent of sexual sinfulness (A&P, 1989, Overture 9, pp. 516-517). Secondly, the Session of St. Andrew's Church, Moncton, N.B., in 1990, requested that the General Assembly declare that "the norm for sexual union is within the covenant of monogamous marriage between a man and a woman, ...and that all sessions and presbyteries be required to inquire of and ensure that all licentiates, ministers, diaconal ministers and candidates for the diaconal ministry subscribe to that norm (A&P, 1990, Overture 3, pp. 599-600). Thirdly, the Session of St. James Church, Newcastle, N.B., in 1990, made an identical request to that of the Session of St. Andrew's Church (A&P, 1990, Overture 29, p. 612). All of these overtures were referred to the Committee on Church Doctrine.

In September, 1991, the Committee on Church Doctrine received the report of the sub-committee. They met in January, 1992 to go over some revisions and are now working very hard, in the hope that they will be able to include a statement on human sexuality with their report to the One Hundred and Eighteenth General Assembly meeting this June in Hamilton.

It is the Season...

by Linda Gabris

It is the season when the earth is gently warmed, and the fertile valleys and rolling hills are rainwashed many hues of wholesome green. Little trenches cut their way to freedom from chocolate-coloured mud puddles. Flowing water carries away the last bits of unused winter. It is the season when all is cleansed and revived.

Down in the meadow the end of a rainbow has deposited its golden treasure. Delicate lilies rise in the April sun. Pussywillows shed their silky catkins and the lady's slipper dances.

The silence has been lifted.

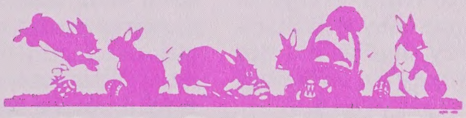
Trees adorned with new foliage sway in the rhythm of the courteous breeze. Daffodils curtsy and dandelions skip across the lawn.

The robin has long since returned, as was promised.

Tiny chicks burst forth with anticipation from their cozy nests of hay. Calves dot the barnyard. A rabbit nurtures her litter.

The soil must be tilled. The seed planted. The thanks given. For it is the season of spring. Rebirth of life and new beginnings.

It is Easter.

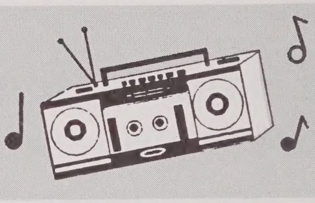


Employment Opportunity

The **Women's Missionary Society**, (W.D.), of The Presbyterian Church in Canada, is seeking an **Executive Secretary**, effective January 1, 1993. If you have strong leadership abilities - are an experienced administrator - have training in theology and education - are able to work easily with all kinds of people, professionals and volunteers alike - are in sympathy with the aims and purpose of the W.M.S. - have knowledge of the Society's past, and a vision of what its future might be - then, you are invited to apply, by sending a resumé and covering letter to Mrs. Esther Powell, Convener of Selection Committee, W.M.S. (W.D.), Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7, before September 30, 1992.

A complete job description will be available upon request.

CELEBRATING YOUTH



Care-givers and Role Models

Have you seen any movies about children produced by the motion picture industry lately or any children's programmes on TV? Have you looked carefully at the ads involving children? Each paints a picture of the child but they also say a great deal about the "care-givers" or role models in their lives.

We always assume that those caring for our children will be the best possible persons we can find. We expect them to love our little ones, to provide them with the best opportunities for learning new skills and developing good relationships with others of their own age. We expect these care-givers to provide our children with a stable environment with constant attention given to their needs. We hope they will discipline them in a way that would not be at odds with the way we ourselves would do it.

In short, we want someone who would be an ideal role model for our children - someone who has not lost childhood's wonder and sensitivity towards all creatures.

To me these are important qualities to watch for in a care-giver. Loving and caring people are what the world needs right now. They are what children need.

Watch some shows with your children and see the violence, the abuse of body, mind and soul; scenes where father beats mother, mother murders father; car chases, house burnings; tales of racism; and negative political reaction and religious biases - to say nothing about our relationship to God. And we wonder that so many children are defiant, angry and fearful? The marvel is that there are many who are still full of wonder and joy!

Human nature being what it is, we all expect perfection in others, failing to remember that *we are all role models for the children who observe us.*

If we want to wipe out racism, then we have to act as if we mean it in order that our children will learn it is possible to live in peace with others.

We need to live love, controlling our tempers, in order that our children will learn that disputes and disagreements can be settled without violence.

Politicians, Union leaders and workers need to think beyond themselves and their needs in order that children can learn to share with others less fortunate. Business and labour need to think and act for the good of all. We all need to be practical and moderate in our demands, to think of the rights of the individual and the responsibilities we have to meet the needs of the world.

We are our brothers' and sisters' keepers! Think about this as you celebrate the death and resurrection of Christ. He lived, died and rose again - for us all.

Lois Powrie

BOOKS

Order from:
The WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

Please do not send payment with your order. (An invoice (including postage and GST) will be sent with your book(s).

MADAM, I'M ADAM *by Philip Street. Wood Lake Books. Price $11.95.*

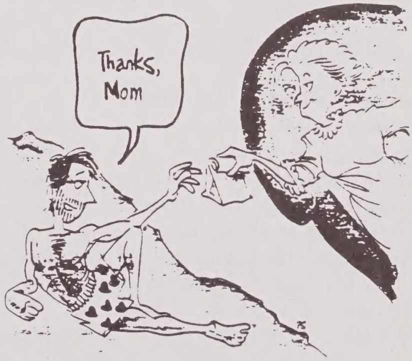
Finally! A book full of cartoons that deals with the Biblical narratives! From the preface (written by Ralph Milton) to the last page, this little book raises important questions and keeps you laughing as well.

The preface looks at the importance of humour, particularly the need for it within Christian circles. I can relate. Cartooning has been a source of joy for me as well as a source of frustration.

The cartoons depict the first half of the Torah and part of the Writings of the Hebrew Scriptures. For the most part, they are also quite accurate as Street takes into account some of the latest Biblical scholarship. I showed a few of my friends the book and they too enjoyed it. If there was one common theme however, it was that at times the humour gets a bit crass and superficial, considering the depth of some of the biblical material that is covered.

The line drawings are well done and kept simple, making good use of thick and thin, light and dark strokes. Street's lettering is also very readable and has a friendly quality about it. It's too bad however that his line quality suffers greatly in the section on Genesis 22, while his lettering quality lacks professionalism in the section on I Samuel 18:10-12.

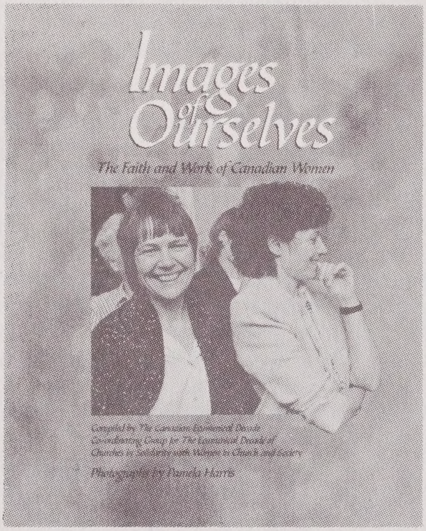
His humour often takes historical incidents and brings them sharply into line with modern day events. For example, the section on the parting of the Red Sea becomes an epic film in which the special effects team scrambles to get the scene right. Instead of the Israelites worshipping a golden calf, Street has them worshipping a giant American Express card. When Moses sees the burning bush he thinks of the money he might make from such an amazing bush.



His cartoon themes also take a look at politics, the current Palestinian conflict in the Gaza Strip, the media, high tech business corporations, and modern day relationships. Because of this, the book could be used in a number of church related settings. Various groups in the church could use this book to promote discussion on either biblical events or modern day religious issues.

All in all it's a book worth purchasing!

Ray Appel


Images of Ourselves
The Faith and Work of Canadian Women
Photographs by Pamela Harris

IMAGES OF OURSELVES: The Faith and Work of Canadian Women *compiled by The Canadian Ecumenical Decade Co-ordinating Group for The Ecumenical Decade of Churches in Solidarity with Women in Church and Society. Published by The United Church Publishing House. Toronto, Ontario. Price $19.95.*

In *Images of Ourselves*, women from across Canada speak about their faith, their lives, and their hopes. In poetry, in story, in biblical reflection, they share their experiences in church and society and their visions of a world and a church in which women and men together are the whole people of God.

The contributions come from women in nine provinces and seven denominations and were compiled by The Canadian Ecumenical Decade Co-ordinating Group. The book is a devotional and worship resource for individuals and groups, particularly those involved with The World Council of Churches Ecumenical Decade of Churches in Solidarity with Women in Church and Society.

The text is complemented by 25 striking photographs of Canadian women taken by Pamela Harris. Harris is a photographer and writer who has mixed photography and social commitment for over 20 years. Her work has been published and exhibited across North America, and in 1990, Harris received the Duke and Duchess of York Award in Photography. Her most recent exhibition is "Faces of Feminism," the result of six years spent researching and photographing the Canadian women's movement. Seventy-five of those portraits are included in her upcoming book, *Faces of Feminism*.

Assisting in the selection of materials and editing were Barbara Woodruff and June Stevenson of the Women's Missionary Society, Presbyterian Church in Canada.

Images of Ourselves is a generous gift to all of us who wish to celebrate the Decade. It delivers, in image and text, the welcome reminder that we have strength, love, pain, and joy to share with one another.

In the World

HARMLESS

A mass rape at a mixed Catholic boarding school in Kenya last July, which left 19 schoolgirls dead, has raised a storm of condemnation. But no one could accuse the deputy headmistress, Joyce Kithlira, of not standing by her men! 'They meant no harm,' she said. 'They just wanted to rape.' [The Independent, London, 30 September, 1991.]

CONDOM CONFUSION

The Northrop Corporation and maker of the M7 Stealth Bomber is suing a small condom company for alleged trademark infringement. US-based Stealth Condoms sells red, white and blue condoms in packages shaped like the Stealth Bomber, with the motto 'They'll Never See You Coming'. Northrop Corporation claims that by using the name *Stealth*, the condom company 'is likely to cause confusion, to cause mistake, or to deceive'. Northrop also fears that its products will be held in 'disrepute' because of the condom use of its name. The owner of Stealth Condoms Inc. commented, 'We offer a heck of a lot more protection than the Stealth Bomber, at a lot less cost'. [Women's Health Journal, Chile, June 1991.]

SECOND GAY PRIEST ORDAINED

A bishop of the US-based Episcopal [Anglican] Church has ordained a second homosexual priest to the ministry in two years. Bishop John Spong of Newark in the state of New Jersey ordained Barry Stopfel in Tenafly at a low-key ceremony in September, 1991.

In 1989, Spong created a controversy when he ordained Robert Williams, a homosexual, to the priesthood. Many bishops of the Episcopal church at the time distanced themselves from the ordination.

In July this year, the issue of sexuality dominated the agenda of the Episcopal Church's general convention in Phoenix, Arizona. After long, heated debate, the convention 'reached a compromise' by affirming the church's traditional teaching on marriage and acknowledged the 'discontinuity' between the church's teaching and the experience of some of its members.

The convention also confessed the inability of church leaders to reach a definitive conclusion on the issue and called for continued study at the local level and a 'pastoral teaching' by bishops on the subject.

Meanwhile, Robert Williams has renounced his association with the Episcopal Church. In a one-sentence letter to Spong dated September 9, Williams said he had renounced 'the doctrine, discipline, and worship of the Episcopal Church' and 'all hierarchical structures, so I could live out my vocation'. He added that he had no intention of renouncing Christianity or the priesthood. [EPS]

CONDOM VENDING MACHINES CRITICIZED

Religious groups in the Malaysian capital Kuala Lumpur have criticized a ministry of health plan to install condom-dispensing machines in entertainment spots as part of its programme to combat the spread of AIDS. A Muslim leader, Zainal Abidin, said he 'strongly opposes such an idea as it is against not only the teachings of Islam but other religions as well'. Roman Catholic

Archbishop Soter Fernandez of Kuala Lumpur said the use of condoms is 'immoral' and would not 'in any way curtail the spread of AIDS'. [EPS]

UNITED EFFORT URGED TO STOP PORNOGRAPHY

Leaders of the US-based Religious Alliance Against Pornography (RAAP) who met with World Council of Churches General Secretary Emilio Castro and staff during a visit to Geneva (27 January) said they were 'tremendously encouraged by the genuine engagement' on the part of those to whom they spoke with the need to respond to the worldwide spread of hard-core and child pornography.

RAAP's chairman, Presbyterian minister Jerry Kirk, and two members of its executive committee also met with Archbishop of Canterbury George Carey and Pope John Paul II.

Formed in 1986, RAAP is a broad coalition of US Protestant (both 'mainline' and 'evangelical'), Orthodox, Roman Catholic and Jewish leaders which seeks 'to bring into clear focus a major factor in the assault on human dignity and the consequent dehumanization that it promotes: hard-core and child pornography ... while fully respecting freedom of expression'.

Behind RAAP's effort to 'internationalize' its work lies a recognition that production and distribution of pornography is a worldwide phenomenon. Kirk noted particularly in this connection the links between pornography and sex-oriented tourism in several Asian countries, the resulting spread of AIDS among children forced into prostitution and the recent 'flood' of pornographic materials into Eastern and Central Europe and former Soviet republics.

George Tsetsis, representative of the Ecumenical Patriarchate at the WCC and a member of the Central Committee, described the struggle against hard-core and child pornography as something 'on which all churches could constitute a common front without difficulty. The overall concern is already on the WCC agenda in the Ecumenical Decade of Churches in Solidarity with Women and in the follow-up to the Canberra Assembly; and I hope we can find ways to bring it directly onto the agenda of the Central Committee'. [EPS]

CHURCH URGES BANNING OF TRADITIONAL METHODS OF CIRCUMCISION

The Methodist Church in Kenya has urged the government there to ban the traditional circumcision methods and recommended that the rite be carried out in hospitals as a means of fighting the spread of AIDS. According to Margaret Mburugu of the church's education for life department, the traditional method in which the same tool is used to operate on several boys who undergo the ritual at a time is dangerous as the AIDS virus could be spread from one person to the other. In Kenya, most tribes circumcise boys as a sign of initiation into adulthood and is performed traditionally without anaesthesia. [EPS]

CATHOLIC THEOLOGIAN CAUTIONED

The Vatican has warned André Guindon, Catholic professor of moral theology at Saint Paul University in Ottawa, Canada that he faces withdrawal of his right to teach as a Catholic theologian if he does not recant some of the content of his book, *The Sexual Creators*. The report said the Vatican finds Guindon's book erroneously reflects some of the church's teachings on sexuality. [EPS]

HOMOSEXUALITY POSES 'GREAT SEISMIC FAULT'

A report of the general board of the (US) National Council of Churches issued last November said the intense media focus on church debates over homosexuality is indicative of the issue's 'pressing urgency' rather than a case of media 'overkill'. The board's report was released after reviewing the application of the Metropolitan Community Churches (MCC), a predominantly homosexual denomination, for membership in the NCC. The report warned that given the heightened AIDS awareness and the activism of homosexual rights' groups, the homosexuality issue spanned 'the face of American Christianity as a great seismic fault'. In acknowledging the unresolved nature of the debate over the issue, the NCC's board decided to postpone a specific recommendation concerning its future relations with the MCC. [EPS]

ANGLICAN BISHOPS REAFFIRM ORDINATION OF GAYS

The bishops of the Anglican Church of Canada have reaffirmed their 1979 guidelines allowing the ordination of celibate homosexuals. At the same time, the bishops, meeting in Mississauga, Ontario, (4-10 November), promised to study the issue further and to 'consider appropriate dialogue ... with members of the homosexual community'. The discussion took place within the church's wider debate on human rights and human sexuality. There has been concern whether limitations in the 1979 guidelines are consistent with the proposed 'Human Rights Principles for the Anglican Church of Canada', to be submitted to this year's General Board. The document prohibits discrimination within the church on the basis of sexual orientation. [EPS]

BWM NEWS

CONSULTATION ON RACIAL JUSTICE

The **U.S. - Japan** Committee for Racial Justice will sponsor a consultation in **San Francisco** from June 26-28, 1992, dealing with situations that involve both Western and Japanese racism.

One situation that exemplifies both Western and Japanese racism is the 50th anniversary of the Pearl Harbor attack on December 8th (7th in Hawaii). The U.S. government wants to use this occasion as a propaganda event to stir up U.S. patriotism. On the other hand, a Japanese government spokesperson, Mr. Nobuo Ishihara, recently rejected a suggestion that Japan apologize for Pearl Harbor, saying that it will take much time before a correct judgement can be made about who was responsible for the war. (This article will be of interest to those using the Japan Mission Study resources.)

CANADA

Times are bad. There is much unemployment. There is a rising demand for the services which Tyndale-St. George's, **Montreal, Quebec** provide. Tyndale-St. George's is an inner-city mission serving the needs of the underprivileged, the elderly and children. They provide food, play and tutoring for children, summer camping, preschool program, clothing, counselling and language training for new immigrants and refugees and programs for the elderly. The Revs. Shannon and John Wyminga are the new directors of this inner-city ministry of the PCC.

In the Society

PRESBYTERIAL

The 110th Annual Meeting of **Lindsay** Presbyterial was held in St. Andrew's Church, Lindsay, Ontario January 15, 1992. The theme was "Forward in Faith". Vice-President Joan Snider presided.

Velma Hood and Bernice McRae of Beaverton Presbyterian Women conducted the morning worship service using "Stewardship" as their message.

The "In Memoriam" service was presented by Kathleen Lyons and Joan Anderson from Cresswell Presbyterian Women.

Guest speaker for the day was Grace Jess. Carrying out the theme, Mrs. Jess spoke of ungrudging hospitality as in past days. She stressed the importance of stewardship. The officers for 1992 were installed by Mrs. Jess.

The Annual Meeting of **Quebec** Presbyterial was held at St. Andrew's Church, Sherbrooke, Quebec on January 11, 1992. Members were welcomed by Margaret Goodhue, president of Sherbrooke group.

Sarah MacDonald took the opening devotions on the theme "Stewardship". A memorial service followed in memory of Dorothy Allan.

Yvette Larochelle brought greetings from the Quebec Presbytery. The president, Vera Hughes constituted the meeting with prayer.

Muriel Mayhew installed the officers for 1992.

Guest speaker, Sally Eales, is presently attending Bethel Institute, preparing for church planting in Quebec. Sally shared what it was like serving in Zaire for 25 years as a missionary.

Closing devotions were taken by Thera DeVries of Melbourne.

A "Potluck" luncheon was enjoyed by everyone along with morning coffee and afternoon tea. It was a good day of fellowship.

The Annual Meeting of **Glengarry** Presbyterial was held in St. John's Church, Cornwall, Ontario January 21st.

The women joined with members of Presbytery in a devotional service conducted by the Rev. Fred Rennie, assisted by the President, Annie MacRae.

The theme of the meeting was "Stewardship".

Marianne MacDonald brought greetings from Council and Beth Anne Yando from Synodical. Muriel Belanger reported on workshop at Caiger's Resort.

The guest speaker, Chief Brian David of Akwesasne Indian Reservation across from Cornwall, spoke of the many problems due to their geographic situation. The Reserve straddles the border, so the U.S. and Canadian Federal Governments, New York State Police, Ontario and Quebec Provincial Police and the RCMP are all involved.

In the afternoon Mrs. Yando introduced the Mission Studies on "Japan" and "Living Values in Changing Times".

Going "Forward in Faith" was the theme of **Peterborough** Presbyterial Annual Meeting held at St. Stephen's Church, Peterborough, January 22, 1992.

A Workshop on "Stewardship" was led by Lynda Reid, AEC, and Peggy Allan, Havelock.

We were welcomed by the Rev. Reg McMillan, of St. Stephen's and the meeting was chaired by Holly

Hall, Centreville, Presbyterial President who gave the meditation on the theme and conducted the business. Fay McMillan, Havelock presided at the piano and led in a hymn sing.

Annual reports were presented and a questionnaire followed on the highlights with Audrey Jeffries and Kass Whitefield, Cobourg.

An "In Memoriam" service in memory of former members was given by Peggy Allan.

Mr. McMillan installed the officers for 1992. The Worship service on sharing our faith, time, talents and money and being co-workers with God, led by Margaret Taylor and Ruby Skinkle, Hastings, closed the meeting.

The Annual Meeting of **Sarnia** Presbyterial with the theme "You as a Steward" was held on January 18 at St. Andrew's, Petrolia , Ontario chaired by President, Betty Hetherington, Sarnia. Welcome was extended by the host minister, the Rev. Lawrence DeWolfe.

Workshops on Stewardship in the WMS and in the congregation were led by AEC Evelyn Murdoch, assisted by Margaret Grieg, Windsor. A Christian Steward does not dedicate time, talent and treasure that they may become God's but because they are God's. Each officer held a burning candle while being installed to office. The new president is Bonnie Arbour, Sarnia.

The Annual Meeting of **Prince Albert** Presbyterial was held on January 18, 1992 in St. Andrew's Church, Tisdale, Saskatchewan. Theme of the meeting was "Stewardship - Forward in Faith".

Those taking part in the day's program were the Rev. Gloria Fauser of Sylvania, Donna Wilkinson, AEC, of Regina, Marguerite Hyndman, Synodical President, of Qu'Appelle, and Isabell Bannister, Jean Cockburn and Isabelle Bailey, all of Prince Albert.

The Annual Meeting of **Chatham** Presbyterial was held January 22, 1992 at New St. Andrew's Church, Dover Township, Ontario. The theme was "Forward in Faith". The women from New St. Andrew's conducted the worship; and a beautiful solo was sung by Janet Millard accompanied by Ruth Smith.

Mr. Harold Smith, clerk of session welcomed everyone on behalf of the congregation.

President, Eleanor Irwin presided and the highlight of the morning session was an interview with Evelyn Murdoch conducted by Margaret Greig of Windsor who asked our guest about her initial involvement in WMS and the many paths she has followed to the present time.

Following lunch, Janet Millard led a sing song, followed by business.

The Rev. Margaret Kirkland, Thamesville installed the officers and then Beth Brennan took the chair to begin her duties as president. Eleanor Irwin was thanked for a job well done.

LOCAL

The Evening Group of **First** Presbyterian WMS, **Edmonton**, Alberta were saddened by the death of longtime member, Janet Reynolds on Christmas Day.

In the latter half of the 1930's when she was a district nurse, Mrs. George McDonald and she started a WMS group in the Blueberry Mountain district in Northern Alberta. There she met her husband, Campbell Reynolds, and they were married in 1938.

In the 1960's when her family were grown-up, she returned to nursing as a member of the

Edmonton Health Department. On retirement from that work she served as a hospital visitor in the Edmonton Presbyterial.

Her interest in the church and the WMS continued until her final illness.

Four women from the WMS at **Knox** Church, **Port Carling**, Ontario became life members in 1991: Leila Dixon, Florence Cameron, Peggy Crowder and Olive Fraser, all of Port Carling.

ANNIVERSARIES

Several highlights marked the 45th Anniversary of Erskine Missionary Fellowship, **Erskine** Church, **Ottawa**, Ontario. "Mission in the Nineties" was the Rev. Cedric C. Pettigrew's topic on Mission Sunday when E.M.F. members participated in the Service.

Following a special dinner on Thank Offering Meeting night, Joan Sampson, President of the Society, addressed the group on "Mission Through the Years" and showed slides taken in Guyana. One Honourary Membership and two Life Memberships were presented on this occasion.

With congregational assistance, our two Special Anniversary projects: The Quetzel Bird and Shoes for Kids in Central America raised $500 and $600 respectively.

An added bonus was the presence of Helen Sinclair who, with the late Mrs. Robert Good, founded the Young Women's Mission Society in Erskine Church in October 1941. The name later changed to Erskine Missionary Fellowship.

Correction: A photo on page 29, February '92 Glad Tidings incorrectly identified Rona Reaper as being from Aldershot. Rona is a Hamilton resident and an active member of the Rosalind Goforth Auxiliary, New Westminster Church.

Forward In Faith

The past can teach us a great deal that can be used in the present and the future.

Looking over the 1991 givings, several interesting facts appear - and some success stories.

The British Columbia Synodical, although not quite achieving 100% of their objective as in past years, still led the way.

Several Presbyterials did very well, especially East Toronto. When Pickering Presbyterial was separated from East Toronto, it was agreed that the two would share the $90,000 objective evenly. Pickering, as a new Presbyterial fell short, but East Toronto exceeded their objective, so that the total for the two Presbyterials was $91,000.

We still receive 30% of the year's givings in the month of December, which makes regular payment of bills very difficult. At the end of October we were very close to needing borrowed money and having to pay interest on that money.

Of particular concern are six Presbyterials that sent in 50% of their givings in December. It is essential that groups and Presbyterials send money regularly and not hold it in bank accounts (or in bureau drawers).

In spite of increased expenditures and slightly lower givings (which were understandable in the current economic climate), we were able to balance the books at the end of 1991 by using all the investment interest and unspecified bequests available to us.

Now we have started a new year. Our involvement in the restructuring, the retirements and hirings in our own staff, and our relationship to the new Life and Mission Agency of the church, will all have an impact on our expenditures. Hopefully our year of Stewardship will have an impact on our givings. Let us go "Forward in Faith".

Forward in Faith

WMS Stewardship Resource
Now Available!

- **22 minute audio tape**
- **discussion of stewardship between Helen McLeish and Rosemary Doran, members of the WMS Finance Working Group.**
- **The basis for an interesting programme in your group.**
- **Only $4.00 (postage and GST included) Make cheque payable to WMS Book Room.**

$ $

SYNODICAL GIVINGS 1991

	Objective	Actual
British Columbia	66,355	62,919
Alberta	69,056	62,359
Saskatchewan	27,000	21,430
Manitoba and Northwestern Ontario	46,120	32,334
Hamilton and London	373,849	331,222
Toronto and Kingston	388,404	319,117
Quebec and Eastern Ontario	168,471	131,704
	1,139,255	961,085

Synodical Expenses

Toronto & Kingston	1,500.00

Legacies Received from Estates of:

Mary Ross Arnott, Lillian J. D. Bell, Marion B. Blyth, W. Bramham - in memory of his wife, Mary A. B. Brown, Marian E.Curle, Jean Lind Cummin, Margaret E. Daniels, Winnifred Hallworth, Annie Jean Kennedy, Gladys Marshall, Christina Newstead, Mary I. Rosling, Jean Rumball, Mary Whale. $40,694

IN REMEMBRANCE

Mrs. Eva Edington,
St. Andrew's, Ancaster, Ont.

Mrs. Maude McFadden,
St. Paul's, Caintown, Ont.

Mrs. Katie L. Bell,
Knox, Elora, Ont.

Ms. Olive Chrysler,
Knox, Gravenhurst, Ont.

Mrs. Murray (Florence) Ross,
St. Andrew's,
Mount Forest, Ont.

Mrs. Winnifred (Winnie)
Lamrock,
St. Andrew's,
Oxford Mills, Ont.

Mrs. Bernice McDonald,
Mount Zion, Ridgetown, Ont.

Mrs. Helen Douglas,
St. Paul's, Simcoe, Ont.

Elizabeth Jane (Jean) Taylor,
St. Andrew's,
South Eldon, Ont.

Mrs. Elizabeth Price,
Knox, Windsor, Ont.

Mrs. Roy (Evelyn) Williamson,
St. Andrew's, Wyoming, Ont.

Lilacs in Winter

God gave us tender memories
To warm the chilly way;
To lift the heart,
And offer hope
For every darkening day.

To line the shadowy path
With fallen petals bright;
To soothe the soul,
And softly ease
The sadness of the night.

God gave us tender memories,
That we might ever know
The scent
Of springtime lilacs
Amidst the winter snow.

Jean Rowat

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

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May 1992

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Glad Tidings

MAY 1992 **Vol. 68 No. 5**

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo
by Katherine Allen

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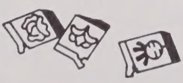
Tending Our Gardens

by Barbara Mitchell

Firmly implanted in the soil were the seeds of this year's harvest, their green shoots already announcing the promise of summer's growth. As I gazed down at the young plants, I was also forced to acknowledge the vast number of neighbouring weeds which threatened to strangle the crop I was attempting to produce. It was more than evident that many hours of weeding and cultivating were soon to follow if I intended to keep my garden flourishing.

As I bent to the task of uprooting the culprits, I realized how similar was the situation within our Christian lives. Just as a garden requires constant attention and discipline, so too does the groundwork of our spiritual life. Are we maintaining our faith as diligently as we ought? Is our Christian walk cluttered and untidy? Are the fruits of our harvest becoming increasingly difficult to see?

Often, a busy schedule, a stretch of unfavorable weather, or laziness sets in and we fail to uproot the weeds of sin while they are yet small, only to find they have taken root, determined to become an overpowering influence in our lives. The longer they are left unattended, the more difficult they are to remove.



There is only one sure way to keep a Spiritual Harvest producing, and that is to feed and nurture it with the Word of God. As we seek God daily, his ways will become implanted in our thoughts and attitudes, and through prayer and the indwelling of the Holy Spirit, growth will be vigorous and strong.

We must keep our eyes on the Lord Jesus Christ and ask him to help us in our harvest, for only through him can we be free from the destructive bondage of clinging sins. But, nurture and tend the garden of your faith, and it will bring forth fruit to the glory of God.

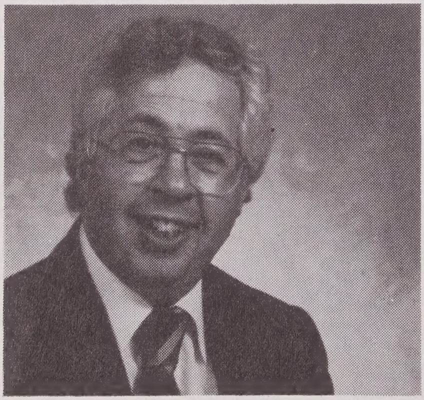
Mission in a Strange Land

(Living Values in Changing Times)

by George Tattrie

In the fourteenth chapter of the Gospel of Luke there is the account of a parable told by Jesus in the house of a prominent Pharisee. A certain man had invited people to a feast. At first they accepted the invitation but when the meal had been prepared and it was time for them to come, they begged off. In response to this insult the host sent his servant to invite the outcasts of his society, who willingly came. Yet there was room at the feast. So the master told his servant: "Go out to the roads and country lanes and make them come in, so that my house will be full". The parable ends with that command, making of it an unfulfilled task: to go out into the highways and byways of the world and there extend the great invitation to the feast of life to be found in God's Kingdom.

Part of the world into which the church is commanded to go with its message of good news, hope and reconciliation is the world of higher education.



- The Rev. George Tattrie is Chaplain at Brock University, St. Catharines, Ontario.

This world has a number of characteristics. One is experimentation. The university is not unlike a huge smorgasbord. Values, academic courses, life-styles, philosophies, religious options and a multitude of interesting activities are there for the choosing. Yet, while the university offers this range of choice, the individual chooses for himself or herself; thus various philosophies, life-styles, activities, relationships, academic subject matter and so forth are experimented with.

The university, then, is a world in which searching goes on: searching for knowledge, for truth, for identity, for relationship, for belief. It is also a world characterized by questioning: questioning what one has left behind in Church or home, questioning received values and teachings, questioning the future, questioning the purpose and meaning of life itself. This questioning is often intensely personal.

Such was the case with Jim who wanted to know if God really answered prayer. If so, he asked, "Why has he not answered mine? I know we are to trust God, but if he is so absent from me, how can I begin to live in dependence on him? Can I really trust God with my life?"

The university can sometimes be a world of great pressure. For some people searching may lead to a dead end. Their academic programme may turn out to be not what they expected or proves beyond their ability. Relationships dissolve. Religious or philosophical enquiry yields more questions than answers. Academic pressure is intense. So, at times, is peer pressure to conform to prevailing attitudes or to follow a course of action which could prove harmful. For many there is an ongoing economic pressure: the pressure to maintain oneself in the university and the pressure to find something in the institution that will in the future provide an economic return.

Into this challenging world the church is called with its proclamation of the Truth of Christ, its announcement of the presence of his Kingdom, its ministry of healing and reconciliation and its invitation to enter the life of the Kingdom and live out its values.

In the midst of all this, the university can be a place where considerable growth takes place as people struggle and learn, suffer setbacks and failures of many kinds and realize many accomplishments.

Into this challenging world the church is called with its proclamation of the Truth of Christ, its announcement of the presence of his Kingdom, its ministry of healing and reconciliation and its invitation to enter the life of the Kingdom and live out its values.

This takes many forms. At Brock University, St. Catharines, where I minister, we hold regular worship services. As much as fifty percent of my time can be given to the ministry of counselling. I contribute a weekly column in the student newspaper. I lecture in a religious studies course in the College of Education. I organize a weekly Social Issues Forum at which pressing issues affecting the lives of many people are examined from a Christian perspective. In these and other activities, the truth and the claim of Christ are brought to bear on the minds and the lives of people, informing the decisions they make. Hopefully, also, something of the love and compassion of Christ are reflected through these activities and his healing, strengthening power felt.

In his book *With Integrity of Heart: Living Values in Changing Times*, Clifford Elliott writes of the competing values in our society. There are the values of the market place, characterized by "the three C's: cash, convenience [and] consumerism".[1] There are values of secular humanism which in themselves can be good and therefore attractive but which, when made into absolutes, take on the character of an idol. By contrast there are the values of the Kingdom of God which arise out of faith in a transcendent sovereign God with whom we enter into a covenant relationship of love.

At the university many values compete for the hearts, minds and allegiance of those people who, in the thousands, inhabit its world and whose ideas, commitment and world view will shape the direction and life of our society in the next century.

> *Ministry in higher education has a three fold character: pastoral, priestly and prophetic.*

The Church ministers in that maelstrom of competing values, ideas, beliefs, standards, commitments and forces. How it specifically engages this missionary enterprise depends to a large extent on the context in which it finds itself. As in a pastoral charge, what is helpful or possible or needed on one university campus might not be so on the next. In general, however, ministry in higher education has a threefold character: pastoral, priestly and prophetic.

The pastoral ministry in a university setting involves visiting, instructing, counselling, supporting and generally, ministering to human need. Here the issues of life press in. Loss is experienced, relationships dissolve, faith reaches a crisis point, decisions must be made, marriage is contemplated, failure is experienced, death becomes real. What does the church and its Gospel have to say to these and other realities?

Those who are growing in their Christian faith also need support and encouragement as they seek to make connections between their academic experience, their life experience, and their faith. Such people are found throughout the university: among the support staff, the faculty, the administration and the students. In a variety of ways such as Bible study groups, support groups and formal teaching, Christians at Brock are supported and helped to share their faith and to enter into their own ministry where they are.

In its priestly function the church's ministry in the university celebrates the presence of the Kingdom of God. The rule and reign of God is acknowledged and proclaimed in the worship and witness that is a constant feature of any institutional ministry. The faithful come together to proclaim, to witness and to give thanks for what they know and experience, to be nurtured and to go forth to minister in their various capacities to the fragmented, questioning, competitive world that is the university.

In the world of higher learning, as elsewhere, there is what has been called a "hunger for wholeness".[2] There is a search for an integrating principle or vision which enables the individual to make sense of the many aspects of his or her life and which gives these aspects a meaning and a purpose. The pastoral and priestly ministry speak to this need both in terms of programmes and in terms of presence. By virtue of its place in the university the church's ministry identifies with the people where they are and embodies the caring, supportive and healing aspects of the Gospel of its Lord.

This hunger for wholeness is also addressed through the prophetic ministry. It seeks to bring a Christian perspective to the issues of the day and from that perspective to challenge the assumptions, attitudes and thinking which often inform the discussion of these issues. Here again, we find the battle over values to be joined.

The university can be a highly structured institution, in which people find themselves isolated. Policy is sometimes made and decisions taken which unjustly affect both students and non-students. By virtue of its presence in the institution, the prophetic ministry is equipped to speak to justice issues and initiate actions to counter injustice when it occurs. And because it has a freedom to move between structures, ministry on a university campus can facilitate connections between groups and individuals who, while belonging to and working in the same university, have little or no contact with one another. At Brock we are always seeking to build and sustain community, as community is always the context in which wholeness is achieved, nurtured and maintained.

Institutions of higher education are centres of power and of considerable privilege. They are society's principal means for preserving and accumulating knowledge, for applying new knowledge to profitable ends and for equipping people to engage in political, economic or professional activity. They therefore do not exist in a vacuum but shape and are shaped by the values of their cultures.

These values inform the decisions the university takes, the knowledge it generates and transmits, the quality of its institutional life, the purpose for which it exists and the interests it serves. Which values will hold sway? What values will inform the policies by which the institution operates? Through chaplaincy, the church's ministry has an opportunity to proclaim its values as policy is formed, and to press the claim of God on the corporate life of the university community.

For example, I serve on the Student Services Management Committee which has oversight of all student services programmes and which is responsible for all policy matters relating to student activity on campus. Other components of this committee are Housing, Health Services, Financial Assistance, Counselling and the Office of International Students. Through its representative, the church is thus asked to contribute from its own perspective to the thinking of those responsible for constructing and implementing policy and programmes that effect the lives of more than 11,000 full and part time students. The opportunity and responsibility to make this contribution is constant.

The church as the Body of Christ continues to have a responsibility to and a place in institutions of higher education. By virtue of its calling to witness and to minister in these institutions, the church fulfils its mandate to go into that part of God's world to make disciples and to teach his Son's commandments. Faithfulness to that commission and to its Lord requires that this calling be exercised in our day and generation.

---

[1] Clifford Elliott, *With Integrity of Heart,* page 6

[2] Quoted in Sel Caradus, *A Campus Ministry* Primer, page 34.

Remember:

"Continuing in Faith and Love"

ANNUAL WMS COUNCIL MEETING
Knox College, Toronto
May 24-27, 1992

Opening Service, May 25 at 7:30 p.m.
Speaker: Dr.Alexandra Johnston
Music: Presbyterian Men's Chorus and Covenanter Singers

Resurrection Life

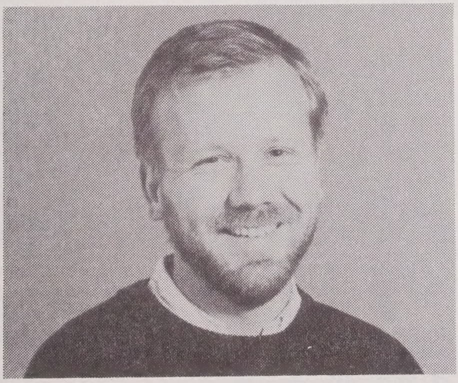
A tremendous Mercy exists in the Universe
    An underlying Grace
    Translated in Love.
My response is Gratitude
    from the depths of my being.
A deep well of Vulnerability is being filled.
Courage is now possible
    because Understanding has taken
    a great leap forward.
I wonder how this will be manifested,
    what action will be precipitated.
    No Worry attached,
    Faith is present.
    He is present!
    I am human.
Is Freedom possible?
    Within His limitless
    and narrow limits.
The response is Praise!
The response is Surprise!
The response is Quiet, Deep Joy!

June Campbell

A Message from the Moderator of the 117th General Assembly: John R. Cameron

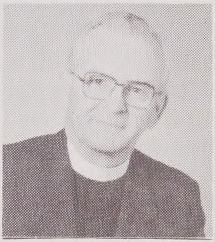
A Visit to Mozambique

Our visit to the Presbyterian Church in Mozambique was a very moving experience for my wife, Anne, and me. The Church there struggles with very limited resources to minister in a country beset with great political and economic instability. The greatest problem is the guerilla style civil war which has been going on continuously for 15 years.



- The Rev. Bob Faris was appointed under the Board of World Mission in 1988 to serve the Presbyterian Church in Mozambique, teaching in an ecumenical seminary at Ricatla near Maputo, the capital, following six months of language study in Portuguese in Sao Paulo, Brazil.

Bob has enthusiastically accepted the challenge of working in Mozambique - a country which has suffered a great deal in its colonial past and which continues to suffer as a direct result of the destabilization policies of the apartheid regime in South Africa.



- Dr. John R. Cameron

Mozambique has a population of about 14.3 million people, of whom more than 70 per cent are under the age of 30. It is a country that for more than 400 years was under strong Portuguese influence, although it was only in 1920 that Portugal was able to bring the whole of Mozambique under its control.

The people were restless under a military dictatorship. With all peaceful forms of political protest outlawed it came to be accepted that an armed struggle would be necessary in order to gain independence. To this end the Mozambican Liberation Front (Frelimo) was organized in 1962. On June 25, 1975, independence became a reality.

Independence brought significant progress, especially in education and health care. Primary school enrollments tripled and illiteracy dropped dramatically. Its new health care system became a model for the World Health Organization. In five years the infant mortality rate was cut in half.

These advances were short lived because of Renamo, the rebel forces that were originally supported by Rhodesia and more recently by South Africa. Renamo does not offer a political alternative nor does it seek to win popular support. But in their attacks under cover of darkness they have destroyed many schools, health clinics and churches, paralyzed the economy and terrorized the people, especially in the rural areas. This continues to be a severe impediment on their road to self-sufficiency.

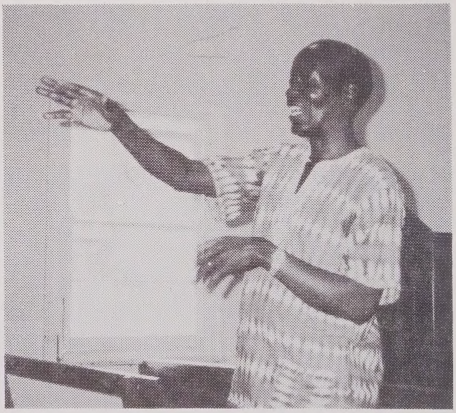
It is in this environment that the Church carries on its ministry. As members of the Synod Executive outlined for us their plans and aspirations for future outreach and growth, so often there was the qualification "when the war is over". The Synod would like to erect a refugee centre in Maputo, the capital city, for the thousands of people seeking protection there but lacks the resources with which to do so.

The Presbyterian Church in Mozambique is more than 100 years old. It was established by Swiss missionaries working in the north and those of the Church of Scotland in the south. Its road was difficult during the Portuguese period when the Roman Catholic Church was dominant. It has much greater freedom under the present regime and is struggling to make the most of its opportunities.

One of the institutions that impressed us was the ecumenical theological seminary at Ricatla, about 30 kilometers from Maputo. The Rev. Bob Faris of the Presbyterian Church in Canada is one of a faculty of six. The seminary began in 1958 but for many years had small enrollments of from six to eight. Principal Chemango assumed his present office in 1976. Since then he has persevered through many difficulties bringing the seminary to the place where one year ago they had 42 students in a four year program. Principal Chemango is presently on sabbatical at Knox College where he is to receive an honorary Doctor of Divinity degree at the convocation in May.

The seminary is located on a large tract of land in a quiet, rural setting. Some of the buildings are of traditional African design and construction. Others, made possible by contributions from Churches in Europe, are quite modern in style and comfort. Needs include an improved library and assistance in providing adequate food for the students and their families. Seminary life is complicated by the necessity of travelling back and forth to Maputo each day because of the threat of attack at night by the Renamo.

Catembe is a community across the river from Maputo. The pastor there, Mr. Macave, graduated from Ricatla only a year before our visit.



- The Rev. Samao Chamango, of The Presbyterian Church in Mozambique is pictured above.

Mr. Chamango, who grew up in Mozambique when it was a Portuguese colony and completed his education there to grade six level, continued his education in South Africa. He returned to Mozambique to attend Bible College, then to Lausanne to complete his theological studies. Since his return to Mozambique, he has been Principal of the Ricatla Seminary. In 1990 there were 42 students; in 1991 30 students. Mr. Chamango brought greetings from the Presbyterian Church in Mozambique, and the Ricatla Seminary to the Board of World Mission annual meeting in March 1992.

Mr. Chamango is in Canada as visiting scholar at Knox College, sponsored by the College and the Board of World Mission.

Many of his parishioners are refugees who left what few possessions they had when they fled their villages. Living in a home built by a Portuguese family he uses the garage to raise chickens. From the income received he wants to provide some assistance for the education of refugee children and support for the elderly who can no longer provide for themselves.

Pastor Macave introduced us to a fisherman who owns two or three boats. This gentleman has agreed to assist the pastor in forming a fisheries co-op through which some of the men will become gainfully employed. The pastor also took us to the local school where he assists the teachers several hours each week. But in some ways the most interesting part of our time in Catembe was a three-way dialogue with some of his parishioners. The people asked questions in their tribal tongue, the pastor translated into Portuguese, and Bob Faris translated into English. Our responses followed the same route in reverse.

Another feature of Church life which we found of particular interest was an 18-month training program for a group of young people being carried on in Maputo. On completion they will return to their home parishes where they will serve somewhat in the role of our former catechists. Leadership is being coordinated by a lady from Switzerland. We enjoyed their youthful enthusiasm expressed in song and dance.

The Presbyterian Church in Mozambique perseveres in the midst of adversity. Outreach is taking place in the urban centres of the country. Services have overflow congregations. Young people are being prepared for leadership roles. Plans are being made for reconstruction after the war. Its leaders recognize the challenge of the ministry of reconciliation when hostilities cease. They seek our prayers and tangible assistance.

Our visit was a most enriching experience. We were warmly received at meetings of various kinds and the recipients of generous hospitality in the homes where we were entertained. We are most grateful for every way in which we have grown in our appreciation of partnership in mission with overseas churches.

Employment Opportunity

The **Women's Missionary Society**, (W.D.), of The Presbyterian Church in Canada, is seeking an **Executive Secretary**, effective January 1, 1993. If you have strong leadership abilities - are an experienced administrator - have training in theology and education - are able to work easily with all kinds of people, professionals and volunteers alike - are in sympathy with the aims and purpose of the W.M.S. - have knowledge of the Society's past, and a vision of what its future might be - then, you are invited to apply, by sending a resumé and covering letter to Mrs. Esther Powell, Convener of Selection Committee, W.M.S. (W.D.), Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7, before September 30, 1992.

A complete job description will be available upon request.

A PILGRIMAGE OF TRUST ON EARTH

Taizé

An International Gathering of Young Adults

DAYTON, OHIO
MAY 21-25, 1992

The Secret of Taize

by Sheila George

In the rolling countryside of Burgundy, France, the tinkling of cowbells in a hillside pasture gives way to the ringing of church bells farther up the hill and the sounds of thousands of young people singing "Laudate Omnes Gentes" -- "All you people, praise the Lord." They have come to this hill to join its resident ecumenical community of brothers in the search for peace, reconciliation and a deeper trust in God. The community and the town are known by the same name: Taize.

In a time when most churches witness a continual exodus of youth from their pews, this coming together of youth is a miracle. But that miracle happens because the door is never closed at Taize. All are warmly welcomed to participate in the prayers which forge the central focus of the community, Bible discussions and the prayerful songs of praise and thanksgiving. Newcomers quickly feel comfortable in joining the worship.

The origins of the community of Taize are based in the spirit of living and being continually in God's presence. In 1940, a 25-year-old Protestant theology student named Roger Shultz purchased a small farm in the near-deserted village of Taize and set out to live a monastic life of prayer and work. He welcomed war refugees and hid Jews fleeing from Nazi persecutions. Two years later, his first brothers joined him in Taize. Today, there are more than 90 brothers, Protestant and Catholic, from more than 20 different countries. Since the late 1950s, tens of thousands of young people have thronged to Taize from Europe and throughout the world thirsting for the spirit of prayer and life in the One Body that permeates Taize.

The Taize community shares its monastic life and search for God through prayer, daily Bible study, discussion groups and one-on-one meetings. Through the discussion and spontaneous chats, a trusting dialogue between denominations becomes a personal exchange of experience. In such simple ways is human solidarity built.

But the brothers are careful to avoid any chance of a "movement" springing up around its spirituality and further complicating the reconciliation of the Church. The time does arrive for all to return home to regular parishes and environment. But they do so equipped by the brothers with ways to carry this new knowledge of God and the human family back home to their parishes, to build peace and reconciliation in their own communities.

To further encourage young people that the Taize mountain-top experience can be held in the inner city Brother Roger and the community hold meetings outside of Taize hosted by local parishes. Each year, Taize's European meetings attract huge numbers of youth for the prayer, music and discussions. Last year, 80,000 flocked to Prague, Czechoslovakia.

In May 1992, Brother Roger and the community will come to the University of Dayton in Ohio accompanied by 100 youth leaders from Eastern Europe, to hold a similar meeting to help build pathways of reconciliation on the North American continent. It promises to be extraordinary.

Forward In Faith

Alberta, British Columbia and Saskatchewan 1992 Synodical Annual Meetings continued the year of Stewardship that began with their Presbyterials. Their themes showed an emphasis on our commitment to the WMS and its work.

Everywhere the members discussed, questioned, chatted and made personal and group decisions about their stewardship and their involvement in the WMS, their congregations and communities.

If this year of stewardship achieves nothing else, it will help every WMS member to think about what our society is doing, where it is going, and what they plan to do about it.

Annual Meetings and their reports give us a time of thanksgiving for God's guidance, for the leadership of Officers and members, for projects completed, for new ideas and for large or small successes. We say "thank you" to God, and consider "giving" to Him some of the gifts He has given to us.

In her Synodical President's Annual Report, Marguerite Hyndman wrote, "It is indeed miraculous that we who share the love of Jesus can meet and worship and enjoy one another's love and friendship. As we look forward to another year of work for the Master, may we ever be aware of the vast numbers who do not as yet know of this great love which binds us together. We have much to do! - the work is ours."

We must go "Forward in Faith".

FILMS/ RESOURCES

"We'll all Be Heard: Women Speak About Poverty". Women from the Windsor area speak out about their personal experiences with poverty, violence, racism. Viewers are drawn into the lives, feelings and frustrations these women have with an often unfeeling system that condemns women to the bottom of the economic barrel. This video can be used as a discussion tool for community activists, women's organizations, trade union members, etc.

Available from Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Telephone 441-1111.

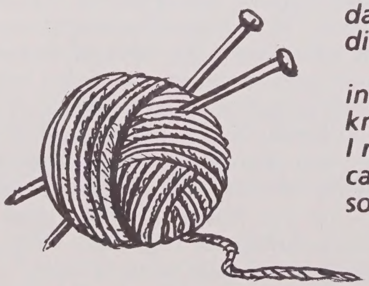
Keepers of the Earth

Keepers of the Earth: Native Stories and Environmental Activities for Children, is a collection of North American Indian stories and related hands-on activities designed to inspire children ages five through twelve and teach environmental understanding, appreciation, and stewardship. Written by Michael J. Caduto and N. Scott Momaday, it is published by Fifth House Publishers, 20 - 36th Street East, Saskatoon, Saskatchewan S7K 5S8. 229 pp, $22.95 plus $1.50 shipping.

[Connexions #54 - February 1992]

The Flaw

Working on an afghan for our local hospital sale I ran out of wool. Rummaging through my crafts box I found an almost identical shade and finished the project.



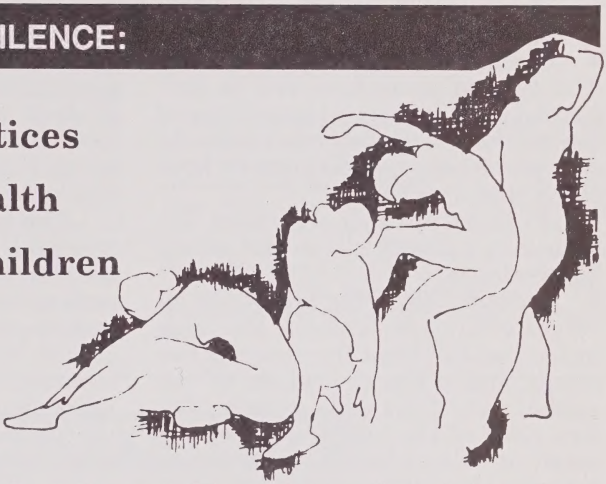
A friend studied it closely one day and commented on the slightly different shade.

"Oh, that's all right," I said, smiling. "Persians do it on purpose, you know. Leave a flaw in their carpets, I mean. They believe that only God can make a perfect article or person."

Joyce Buckingham

BREAKING THE SILENCE:

Traditional Practices Affecting the Health of Women and Children



by Doris Guyatt

Shortly after returning from the 20th Congress of the International Federation of Business and Professional Women in Nairobi, Kenya last November, I was shocked to read an article in the Toronto Globe and Mail entitled, "Policy sought on illegal ritual: Doctors asked to circumcise girls." The article went on to explain that the College of Physicians and Surgeons of Ontario, the regulatory body that governs Ontario's doctors, was investigating reports that some physicians have been asked to perform female circumcision "an ancient African ritual that can leave women with a lifetime of medical problems."

"Why," I asked myself, "would physicians need a policy about the physical mutilation of women and children? If a Canadian physician were asked to cut off the end or all of a boy's or young man's penis so that he would never be able to enjoy sexual relations, would have difficulty in urinating and in reproductive functions, and might suffer serious infections and other problems, would he/she ask for a policy?" Of course not! They would know at once that this was an abusive, assaultive, illegal procedure which could not be condoned, let alone practised, by them. Why then, when the health and well being of women and children are at stake, would they require a policy? I can only conclude that this is evidence of a profession that considers the rights of male and female patients to be different.

To the credit of the Council of the College of Physicians and Surgeons of Ontario, they have announced a policy that clearly states that the performance of female circumcision, excision and/or infibulation by a physician who is licensed in Ontario will be regarded as professional misconduct. The Council plans to develop education initiatives to help physicians provide effective, sensitive care to women who have been subjected to these procedures in their countries of origin and are left with gynaecological and urinary tract problems after.

For those of you who may not have heard about these "traditional practices" that are commonly performed on girls and young women in Africa and the Middle East, let me repeat the description provided by the Council.

There are three different types of this procedure:

- *Circumcision.* This is the mildest type of procedure and is performed only on a small proportion of the millions of women concerned. In this procedure, the prepuce or hood of the clitoris is cut.
- *Excision.* In this procedure, the clitoris is cut and all or part of the labia minora.
- *Infibulation.* This procedure involves cutting the clitoris, the labia minora and at least the anterior two thirds and often the whole of the medial part of the labia majora. The two sides of the vulva are then sutured or otherwise closed in some manner thus obliterating the vaginal introitus except for a very small opening for the purpose of allowing passage of urine or menstrual blood.

At the International Congress, I attended a workshop conducted by some of our African colleagues who are conducting educational projects in their countries to try to stamp out these practices. They noted that the practice of removing part or all of the female external genitalia is not based on religion. There is nothing in the Koran that requires it.

A paper circulated at the workshop on Traditional Practices notes that the age at which female genital mutilation (their term) is carried out varies from area to area, from a few weeks old among the Jewish Falashas in Ethiopia and the Nomads of Sudan, to about seven years old in Egypt and many Central African countries, to adolescence in Nigeria and to just before marriage in some tribes of Kenya. The workshop leaders showed a very informative but disturbing video of the various procedures being performed.

They identified the immediate health problems which may follow - shock, infection, failure of healing, tetanus, sepsis, trauma to adjoining structures, haemorrhage and urine retention - as a result of the operation being performed under unhygienic conditions by an unskilled attendant without analgesia. Under some circumstances, mortality may be as high as 50 - 60% with most deaths occurring within 10 days.

The immediate problems can be treated if the victim is brought to a hospital in time but there are other serious long term consequences that include the following: scarring and keloid formation, vulva cysts and abscesses, acute or chronic pelvic infection which may lead to infertility, dysmenorrhoea, recurrent urinary tract infections, chronic difficulty with urination and calculus formation. Further, the mutilation causes other problems at the time of marriage (e.g. consummation difficult and painful or even impossible) and at child birth (e.g. prolonged labour, difficult delivery with surgery required, damage to the baby due to lack of oxygen, etc.).

Many governments are alarmed at the hazards caused by female genital mutilation and are taking serious measures to stop the practice. The World Health Organization, along with other UN organizations, has organized seminars for representatives from African countries. These meetings have resulted in the formation of an Inter-African Committee on Traditional Practices Affecting the Health of Women and Children (IAC) which has set up national committees to mount educational campaigns to eradicate these practices.

These committees need our financial support. If you are interested in helping, you may reach the committee in Kenya by writing to the National Committee on Traditional Practices, P.O. Box 48213, Nairobi, and in Ethiopia at P.O. Box 3001, Addis Ababa.

Here in Canada, we can support the initiatives of the medical community to outlaw the practice of female genital mutilation as has been done in other countries such as Great Britain and Sweden. As well, we can educate ourselves and others so that we can provide sensitive support to women who have come to Canada from the African countries to help them to obtain the medical care they may need and to prevent their children from being mutilated. This is one more form of violence against women that we can work together to eradicate.

- Doris Guyatt is National President of the Canadian Federation of Business and Professional Women's Clubs; Acting Manager, the Advocacy and Guardianship Unit, Long Term Care Policy Branch, Ministry of Community and Social Services and Ministry of Health, Ontario Government. She has a Doctorate in Social Work from the University of Toronto.

- Reprinted with permission from the *The Business and Professional Woman.* February 1992.

HISTORIA

When the **Erskine Missionary Fellowship of Ottawa**, Ontario celebrated its 45th Anniversary in October 1991, they remembered, rejoiced, and celebrated. Remembered with love, their founder, the late Mrs. Robert Good, wife of the then minister of Erskine Church, and former members who passed away: Violet Hobbs, Mary Millar, Peggy Ross, Helen Elliott, Evelyn Fennell and Mary Arnott.

They rejoiced in the fellowship and lasting friendships and the opportunities given to serve God in the mission of bringing Christ to the world; and celebrated with joy, hope and faith that this Fellowship continues to be a vigorous and ever-growing part of their church life.

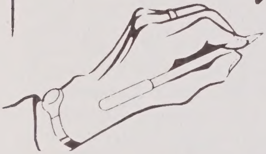
Meetings are held the second Wednesday each month with a very faithful attendance. On special occasions guest speakers have included Lynda Hoffos (Reid), Dorothy Nekrasoff, Mary Nichol, Eleanor Knott, the Rev. Joe Reed, Ken MacRae, Elizabeth Davidson, the Rev. John Duff, and for the 45th Anniversary celebration, Joan Sampson, President of WMS.

Honourary Memberships have been presented to all presidents and founding members, and Life Memberships to 40 members.

In addition to the regular and generous monthly offerings by members, funds are raised by holding a spring and a fall dinner.

Special projects have been undertaken to meet special needs with donations made to the Board of World Mission for Armagh through its various stages, New Life Testaments for use in Kenora with native peoples, Pauline Brown for her work in India, the Lahore Community Health Project, Pakistan, Ottawa Snow Suit Fund, Inter-Varsity Christian Fellowship, Gloucester Church and Grace Church Building Funds, food for Community House, to help build a Centre for Children in Central America, the Bible-a-Month Club, and to provide devotional books - "Our Daily Bread", and "These Days". Their 45th Anniversary project is to raise money for shoes for children in Central America so they will be able to attend school.

Dear Friends



Miriam and David Barrie,
50 Wynford Drive,
Don Mills, Ontario
M3C 1J7

The Barries, who have completed their work in Malawi write that this is a time for the three R's: Reflections, Reward, Return.

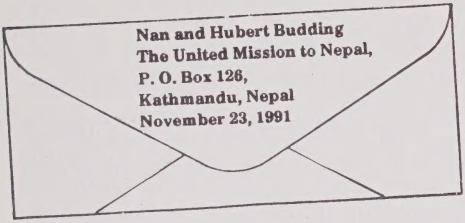
Reflection - In reflecting upon our two-year term in Malawi, we must ask ourselves "Have we done what we set out to do?" Our aim was to help Malawians to help themselves and to train them to do the jobs that we're doing. We're happy to report that Anderson Kamwendo, a fine young Malawian with a good agricultural background has been hired by the Blantyre Synod to carry on the development program. In working with him for the past couple of months, we feel he is ready to take charge. Likhubula House has new additions to staff - an accounts clerk, secretary, and carpentry instructor. They are all capable and enthusiastic, and great scrabble players! We believe under the fine leadership of Rev. Matululu, the Director, that this Youth and Conference Centre will grow and provide Christian programs and guidance for the youth throughout the Synod.

Reward - We came to give, but find instead that we've been on the receiving end in so many ways:
- a welcome that never fades (even when we show up at the wrong wedding)
- a distinctive use of hands in their warm greetings (light clapping to show respect)
- appreciation for our presence (we're embarrassed with the place of honour given us at all gatherings)
- a chance to live, work, and worship with a culture so different from ours
- the lessons we've learned in patience, tolerance, and humility. But, there couldn't be any better reward than the smiling faces of these children.

Return - How can we prepare ourselves for that day when we say goodbye to this land of beautiful mountains, to these people who have made us feel at home away from home, to leave the fourth poorest country in Africa with the problems compounded by the presence of one million refugees from Mozambique? We can now better understand a friend's comment made to us as we left Canada, "You'll never be the same."

One of the nicest things about being away is going home to family, friends, community, and church - all of whom have supported and encouraged us faithfully. We will always be grateful to the Presbyterian Church in Canada, and the C.C.A.P., Blantyre Synod for giving us the experience of a lifetime. For us, it has shed a lot of "light" on "the dark Continent." We will ever be grateful to God for safety, good health, guidance, and the blessing of a shared faith with our fellow Christians in Malawi.

Zikomo Quambiri,
Miriam and David Barrie



Nan and Hubert Budding
The United Mission to Nepal,
P. O. Box 126,
Kathmandu, Nepal
November 23, 1991

Thanks to all for making our furlough such a delightful time. The one or two instances of culture shock we experienced were unquestionably beyond your control. A hair cut which here cost me less than a dime, set me back eleven dollars! And the skirts the girls wore were so terribly unlike the ankle long saris we see here!

Almost three months have passed since our return to Nepal and we are well settled into our daily routine. Time in Nepal seems to move incredibly fast. Somehow one would expect that the slower pace of the Nepali villagers would rub off. But the reverse seems to happen. As Nepalis leave the farm and move into the cities and industrialized jobs, they also abandon a life style in which time is measured only by the sun and the seasons, and the span of time between birth and death is barely measured.

Foreigners often bring with them the same sense of urgency with which they worked in their own countries. Many of us have goals and deadlines more rigorous, more ambitious and demanding than those we had at home. Outside the office we have also other responsibilities connected with the expatriate life. For instance, I was recently appointed Project Language Supervisor, a part time job, which has to do with the (Nepali) language learning program.

When we returned, we experienced again how different this culture is. We noticed that especially in the church. For us, being steeped in the quiet, orderly atmosphere of worship of the reformed tradition, the Nepali way is confusing. For a start, the service lasts somewhat longer than ours: about two hours. Since the language often still is only partially comprehensible, you can imagine that we sometimes get restless, especially since there are no pews. The congregation sits on floor mats.

Fortunately, a good part of the service is filled with singing which we now have learned to accept as one of the highlights. Nepali Christians like to sing. We now can read the Devanagari hymnbook. But as new readers we read slowly; we cannot always keep up with the pace.

During the service, there is an opportunity for a few minutes of private prayer. While in our churches congregants bow their heads in silence, in Nepal it often resembles a kind of competition to determine who can praise the Lord most enthusiastically. It normally starts with a subdued murmur which quickly gains in volume and ends in a crescendo of Hallelujahs and Amens.

Part of the reason why these things bother us is our inability to admit that another culture's priorities may be different from ours. But we should not presume that ours are more valid. This is certainly true for the Nepali worship service. The disorder of it may be irritating to us, but to the local Christians it is the highlight of the week. They make great sacrifices for the privilege to attend. One man in our church must cycle for four hours!

Apart from the lengthy jail sentences, which now appear to be a thing of the past, many Christians are shunned by their relatives and exiled from their village. In a culture, where family ties and good neighbours often are the only security against misfortune, the promise Jesus made to those who left houses or brothers or sisters or father or mother, takes on a special meaning. If we remember that, we should be less inclined to pass quick judgments because the order of worship is not the one we were used to.

After last year's revolution and the appearance of democracy, the Nepali church is filled with optimism. It hopes to have two million members by the year 2000 (presently there are about a hundred thousand); it hopes to establish a Bible college and a number of orphanages, a home for the aged and Christian schools. It solicits your prayers for God's blessings upon these plans.

With warm Christian greetings,
Nan and Hubert Budding

Bill Elliott and Marie Rempel
Ebenezer, Eglise St. Joseph,
Roc-en-Roc, Grand Gaube,
Mauritius (Indian Ocean)
November 18, 1991

The Presbyterian Church in Mauritius welcomed us warmly. Its national committee officially gave us the period until the end of November just to concentrate on learning Creole, the everyday language which has much in common with French. It was agreed that we would live in the manse at Grand Gaube, a small village on the northeast coast of the island where one of the largest of the church's parishes is situated.

This and Pointe-aux-Piments are the communities where our friends, Ray Drennan and Ann Vickers worked for five years before us. Before their departure France Cangy, a young resident of the Grand Gaube, was ordained as deacon to carry on the church work in this parish.

The arrangement now is that I will assist him, while keeping enough time free to provide musical leadership in the other three parishes in the urban centre of the country.

In fact, we have progressed fairly quickly in the language ...communication is becoming more and more automatic. As a result, we are clearly immersed in all sorts of activities.

I have regularly conducted church services during the past month, several of them in Creole, and some in French in the urban congregations. I am busy now preparing a choir to sing at a large wedding where I will be officiating in a couple of weeks. The couple, Joanne and Edmond, are faithful members of the Grand Gaube Church. The choir of about twenty people has managed to learn two hymns in four-part harmony, and they are delighted with their achievement. So we are planning to continue with some choral activities.

The challenge is that practically no one knows how to read music, so I am trying to figure out the best approach to teaching them gradually in their own language so that they will be left with some broader musical horizons.

Another exciting prospect is that my colleague, France is quite interested in musical and other activities that will affirm the African heritage which many people here share, but which has tended to be ignored or denied because of the miseries of slavery which brought their ancestors here perhaps two hundred years ago.

France did his nine-month training for the role of deacon in

Zambia last year, and was very inspired by the way in which many Africans continue to use traditional music and dance to express their Christian faith. He has returned with a new pride in his origins, and is anxious to renew the links here, perhaps translating some of the wonderful African songs into Creole so that its joy and vigour might enhance the lives of people here today.

Bill Elliott and Marie Rempel

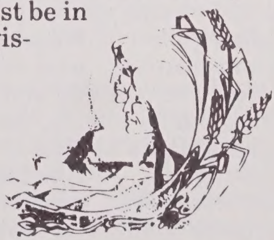
CERTIFICATE OF RECOGNITION 1991

Marjorie, Moore, Burlington, Ont.
Elizabeth Barnwell, Hamilton, Ont.
Kathryn Rutherford, Thunder Bay, Ont.

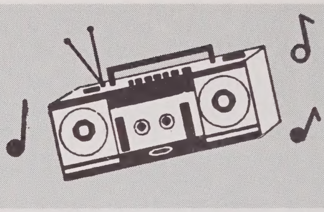
The Canadian Ecumenical Presence

In order to mark the 500th Anniversary of the arrival of Christopher Columbus in the New World, the Canadian Churches' Forum for Global Ministries (the former Ecumenical Forum) is organizing a series of five one-week ecumenical visits to Santo Domingo in the Dominican Republic during the time of celebration: September 27-October 31, each with its own theme. (See "Ad", Glad Tidings, February 1992, page 19). A non-refundable fee of $100 per person followed by a further $250 plus charter airfare of approximately $480 completes the cost of a week's participation, including modest accommodation in a country retreat centre, food and local transportation.

A group is being organized out of the Church Office. Dates scheduled are October 18th-24th with the theme of Mission and Evangelization. The group will include Joe Reed Area Missionary forLatin America and the Caribbean and two indigenous, members of the Mayan Brotherhood of Guatemala. Ray Hodgson, Programme Director for Church and Society and Treasurer of the Aboriginal Rights Coalition will also be giving some leadership in the group. The other ten spaces are available on a first come, first served basis -- personal application forms and further information can be obtained from Ms. C. Joyce Hodgson, Education for Mission, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. For further information phone (416) 441-1111. All applications must be in with $100 registration fee by May 31. Sessions will be available in Spanish and English.



CELEBRATING YOUTH



Prayer Means Action Not Just Words

Last month we asked the question on behalf of children, "If people say they care, how will I know they really do?" This time we want to look at the question, "What happens after governments hold a conference, formulate recommendations, and offer prayers on behalf of children and youth?"

The answer to that question seems to be, *nothing*!

In 1979 the countries of the United Nations celebrated "The International Year of the Child". In 1990 Canada called for and played host at a United Nations event called the "Child Advocacy Conference". Most governments sent representatives to share information about what they were doing to help children in distress. At both of these big, expensive events a lot of words were spoken, equally as many were written down but even today very little has happened to improve the lot of the world's children and teens. Very few of those governments have signed the resolutions or put into practice the things they said could help the situation.

At the last meeting of the Board of Congregational Life the following prayer was used in our worship. It was used at, and widely distributed after, the Child Advocacy Conference in 1990.

"Prayer of Intercession

Liturgist: *Loving God you have created us for life together and placed in our midst the young who are symbols of both hope and vulnerability.*

Community: Hear our prayers for all your children; to sustain their hope, joy and youth; to comfort and console their vulnerability. Hear us as we pray for that precious gift of life.

Liturgist: *We pray for children and youth*

Community: who put chocolate everywhere, who like to be tickled, who stomp in puddles and ruin their new pants, who sneak popsicles before supper, who erase holes in math workbooks, who can never find their shoes.

Liturgist: *And we pray for those*

Community: who stare at photographers from behind barbed wire, who can't bound down the street in a pair of new sneakers, who never 'counted potatoes', who are born in places we wouldn't be caught dead, and who never go to the circus, who live in an x-rated world.

Liturgist: *We pray for the children and youth*

Community: who bring us sticky kisses and fistfuls of dandelions, who sleep with the dog and bury their goldfish, who hug us in a hurry and forget their lunch money, who cover themselves with Band-aids and sing off-key, who squeeze toothpaste all over the sink, who slurp their soup.

Liturgist: *And we pray for those*

Community: who never get dessert, who have no soft blanket to wrap around them, who watch their parents watch them die, who can't find any room to clean up, whose pictures aren't on anybody's dresser, whose monsters are real.

Liturgist: *And we pray for those*

Community: whose nightmares come in the daytime, who will eat anything, who have never seen a dentist, who aren't spoiled by anybody, who go to bed hungry and cry themselves to sleep, who live and move but have no being.

Liturgist: *We pray for children who want to be carried and for those who must, for those we never give up on, and for those who don't get a second chance.*

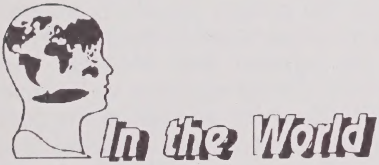
Community: For those we smother and for those who will grab the hand of anybody kind enough to offer it

Liturgist: *We pray for our children, for your children, for all children, for youth's dreams and nightmares.*

Community: In each youth let us behold anew your promise of the creation. Sustain these little and not so little ones. By your grace may they be enabled to live the lives for which they were created."

All: O God, help all of us who can change the world for children and youth, to realize that unless we put our words into action they are just so much sounding brass. Give us wisdom to enable us to make the right changes and the courage to risk making the changes necessary without counting the cost. Amen

Lois Powrie



AUSTRALIA: PLANS TO ORDAIN WOMEN HALTED

An Australian Anglican diocesan bishop has been prevented from ordaining women by what he calls the use of law in the hands of the controlling faction of the 'most conservative diocese in the whole of the world-wide Anglican communion'. Bishop Owen Dowling of the Anglican Diocese of Canberra and Goulburn on 2 February ordained six men to the priesthood. He also was to have ordained 11 women but was prevented from doing so two days earlier by a ruling of the New South Wales (NSW) Court of Appeal, following two months of tense posturing, legal action and close scrutiny of the media.

On 6 December 1991 the Anglican Church's Appellate Tribunal, whose task it is to interpret the church's constitution, gave ultimately non-definitive answers to a number of questions regarding the ordination of women as priests. Those who had hoped the tribunal would have opened the way to the ordination of women as priests were told the responsibility for any further action towards the ordination seemed to rest with the national General Synod, due to meet in July 1992.

Dowling's response was: 'This is a clear example of the letter of the law being used to quench the life of the spirit in the church. A minority of the church family with an intransigent attitude towards change is holding the church back in its life and witness in the twentieth century.' He said his heart went out not only to the women who could not be ordained on 2 February, but to 'all women of the church who continue to be discriminated against by those who turn questionable tradition into immutable law'. [EPS]

LEGAL BATTLE OVER REFUGEE LAW LOST

A three-year legal battle by the Canadian Council of Churches to change Canada's refugee legislation was halted by the country's Supreme Court in a decision late January. The decision denies the ecumenical body the right to take court action on the issue. The CCC asserted that Canada's refugee law does not live up to the country's Charter of Rights and Freedoms. Ellen Turley of the CCC described the court's ruling 'a sad day for all human rights groups in Canada'. [EPS]

OFFICERS GUILTY OF MURDERING JESUITS

A judge in San Salvador has sentenced two Salvadoran army officers to 30 years in prison for the 1989 massacre of six Jesuit priests, their housekeeper, and her daughter. The ruling was handed down 24 January, eight days prior to the formal cease-fire that ended El Salvador's 12-year civil war. Judge Ricardo Zamoro evoked the full weight of Salvadoran law also to sentence two army lieutenants, previously absolved by the jury, to three years each in prison for conspiracy, and a third to three years in prison for destroying evidence. [EPS]

BWM NEWS

CANADA

In regard to Spanish Ministry, the Rev. **Raul Pacheco** writes: A very important event in September 1991 was the celebration of the 4th Anniversary of our congregation, Iglesia Mision Christiana Hispana. Rev. Adolfo Puricelli of the Mennonite New Life Centre participated in this celebration as speaker and a fellowship dinner was enjoyed following the service. Approximately 180 people attended including Convenor of the Missions Committee of West Toronto Presbytery.

For the first time, we made a directory of members and they have received membership cards. These people form the core of the church and participate on a regular basis. There are about 65 adults and 25 to 30 children, but, about 100 people regularly attend our church services every Sunday.

We agreed that in 1992 the Hispanic Congregation will raise $3,600.00 which will cover the cost of rental church space during the year. *On our way thanks to all who supported us through Presbyterians Sharing.*

Flora House (Winnipeg) News: At Flora House, the staff make about 200 "kid-contacts" each month, as well as participating in a variety of community concerns and handling the food and clothing banks. The new Flora House is well under way. Construction is expected to be completed by the end of April, and an official opening and dedication are planned for May. *Flora House staff salaries are provided through your contributions to Presbyterians Sharing.*

HONORARY MEMBERSHIPS
1991

A

Alexander, Ruth
Hamilton, Ont.

B

Bahm, F. (Mrs.)
Arnprior, Ontario

Bailey, Sheila
Thornhill, Ontario

Boyes, Irene
Vankoughnet, Ont.

Burns, Dora
Valetta, Ont.

C

Cameron, Annie
Dutton, Ont.

Cox, Olive
Etobicoke, Ont.

Cruikshank, Joan
Calgary, Alta.

D

Deavy, Sarah
Ottawa, Ont.

E

Elliott, Daisy
Niagara-on-the-Lake

F

Ferrier, Florence
Conn, Ont.

Fraser, Effie
Belleville, Ont.

G

Gilchrist, Audrey
Oshawa, Ont.

Goldsmith, Norma
Oshawa, Ont.

H

Howse, Louise
Niagara-on-the-Lake, Ont.

J

Johnston, Jessie
Lucknow, Ont.

K

Keith, Jessie
Hanover, Ont.

L

Laidlaw, Elleda
Lucknow, Ont.

M

MacGillivary, Flora Ann
Dunvegan, Ont.

Millan, J.M. (Mrs.)
Braeside, Ont.

Mc

McKinlay, Mary
Hamilton, Ont.

McNeil, Carolyn
Peterborough, Ont.

McTavish, Kathleen
Paris, Ont.

P

Porteous, Jennie
Lucknow, Ont.

R

Randall, Joy
Taiwan

Reaper, Rona
Hamilton, Ont.

Regis, Pat,
Valetta, Ont.

S

Sherritt, Frances
Burlington, Ont.

Sully, Margaret
Westport, Ont.

V

Vallance, Annie, E.
Listowel, Ont.

Van Strien, Anna
Victoria, B.C.

W

Walker, Sadie
Coldwater, Ont.

West, Jean
Goderich, Ont.

RESOURCES FOR SPIRITUAL GROWTH

The Women's Missionary Society of the Presbyterian Church in Canada will promote spiritual growth through prayer, Bible and Mission Study. Goal II

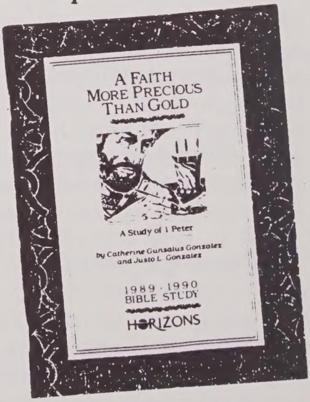
At the WMS Council Meeting in May 1991, discussion groups studied the implementation of the Society's Goals. In relation to the above goal, it was requested that the Book Room staff provide a resource list on spiritual growth and the biblical base of world mission. Here are some resources to assist us!

Space for God. The Study and Practice of Prayer and Spirituality *by Don Postema. CRC Publications. 1983. $15.00 (G3896) Leader's Guide $7.19 (G3897)*
Gratitude is a unifying theme of this study. It is a course designed for ten 60-75-minute group sessions. Reflections and biblical reflection are followed by "Windows to Insight" - scripture quotations, poetry, drawings by Rembrandt, Van Gogh and Yushi Nomura, songs and hymns. Each chapter concludes with group and at-home exercises. This study comes highly recommended by Mary Peckover.

The Workbook on the Christian Walk *by Maxie Dunnam. Upper Room Books. 1991. $9.40 (G4480)*
Some of us are familiar with Maxie Dunnam's series of workbooks. Two previous ones, "The Workbook of Intercessory Prayer" and "The Workbook on Coping as Christians" have been popular. These workbooks are designed for a seven-week daily study by individuals with a weekly gathering of participants for study and sharing.

The Exodus Experience: A Journey in Prayer *by Maureena Fritz. Saint Mary Press. 1989. $10.75 (G3884)*
Our spiritual journey is likened to the historical drama of the biblical exodus. We can think about it as our own journey from alienation to wholeness with self, others and God. This book is primarily a prayer and meditation guide for individuals.

A Faith More Precious Than Gold: A study of I Peter *by Catherine Gunsalus Gonzalez and Justo L. Gonzalez. Horizons 1989-90 Bible Study for Presbyterian Women (Presbyterian Church U.S.A.). $2.95 (G3747)*
Nine chapters or sessions are complete with notes on the biblical text and questions for discussion, "Suggestions for the Lessons" are provided at the back of the book and give considerable help for the person giving leadership.


A Faith More Precious Than Gold
A Study of 1 Peter
by Catherine Gunsalus Gonzalez and Justo L. Gonzalez
1989 · 1990 BIBLE STUDY
HORIZONS

Come Holy Spirit, Renew the Whole Creation. *Friendship Press. 1989. $7.95 (G3718)*
Six Bible studies on the theme of the 7th Assembly of the World Council of Churches, which met in Canberra in February 1991, are contained in this resource. Contributions to this study series and others from around the world. Questions for discussion are included with each chapter.

Developing a Child's Spiritual Growth Through Sight, Sound, Taste, Touch and Smell *by Judy Gattis Smith. A Griggs Educational Resource by Abingdon Press. 1983 $13.95 (G4219)*
This is a resource for church school teachers, leaders of mid-week groups or any adults concerned with helping children. Fifty-two multi-sensory experiences are outlined which can help elementary-aged children as well as their leaders or teachers learn about God.

ANNOUNCEMENT

A 10% discount will be extended to congregational LIBRARIES when they purchase books for the library from the WMS Book Room. Please register with the Book Room and notify us with your order that it is for the library.

Special!

A LIVELY STORY

Historical sketches written and compiled by Jean Campbell to mark the 75th Anniversary of the formation of the WMS (WD). Reduced Price: $3.95 + .72 postage + .33 GST = $5.00

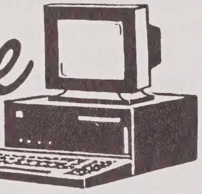
Being In Mission *by Arthur O. F. Bauer. Friendship Press. 1987. $6.45 (3690)*
This book can help us understand the nature of mission, its biblical foundation and give us ideas and motivation for our task of "encouraging one another and all the people of the Church to be involved in local and world mission..." The final chapter gives ideas for using the book both for personal and group study and even outlines a four-session course of study for a group.

- *Why not choose one of these resources as your guide for personal study during the approaching summer break?*
- *Perhaps your group meets during the summer months and would like to participate in a Bible study.*
- *A small group of friends might decide to meet for the purpose of spiritual growth.*

Happy growing!

All of the above resources are available from the Book Room. When ordering, please do not enclose prepayment. An invoice which includes shipping and GST will be sent with your order. Also, please state the name of your church congregation for bookkeeping purposes.

OUR READERS Write



Dear June:

Greetings from our young, small WMS group in this busy, growing community of Campbell River, B.C.

It's been a joy to become acquainted with our missionaries and their service in Taiwan, Japan, South Africa and Mauritius this year through their letters published in Glad Tidings. Our main objective is to become acquainted as personally as possible with their work, their needs and how best we can support them with prayer, letters and giving. You can see how much we depend upon your good work with their mail. Thank you very much.

We also appreciate the fact of the wide spread Christian family in the Presbyterian Church of which the Glad Tidings makes us aware, such as the fine article on South Africa and Helen Thew's good letter from New Zealand. We encourage you to keep up these excellent articles.

We did discuss the heavy emphasis on women's leadership, and wonder if by joining the media's constant dinning on this subject you may be part of an overkill that could have adverse repercussions.

God bless your faithful efforts to assist all our WMS groups.

Gratefully yours,
Margaret Bayne

Dear Editor:

I am writing with a great amount of concern following the article *God, A Sexual Abuser?* by Mary Whyte which appeared in January's issue of Glad Tidings.

I believe this article not only demonstrates how little our society knows about God and what Christianity is about but how little we as Christians know the God we worship.

Mrs. Whyte blames the Church and ultimately God for the teaching she has received on how to address her Creator. Are we naive enough to think we can blame God because He has taught us to call Him Father? Since when does the creature tell the Creator He has made a mistake and should do things our way because we perceive it to be better? We forget that God's ways are *not* our ways *nor* His thoughts our thoughts (see Isaiah 55:8).

The apostles didn't blame God because they couldn't convert all the Jews or heal all the ills. Their primary purpose was to preach the gospel and give the glory to God – they recognized where their gifts came from. As with us our primary aim is to glorify God and whatever we say or do in any circumstance should be for His glory (see I Corinthians 10:31). This simply means to elevate the Lord God as I diminish and deny myself. He shares His glory with no other.

As nice as it may be to think we can handle and solve all or most problems sometimes we are called just to sow the seed. Someone else may see the harvest. We cannot get glory and give glory — the two don't go together. Let us be occupied with and committed to God's ways and not preoccupied with our ways.

Mrs. Whyte, may I urge you to continue to pray for Debbie for "with God all things are possible" (Luke 1:37).

Jillian Fraser,
Calgary, Alberta

In the Society

PRESBYTERIAL

The 41st Annual Meeting of **Niagara** Presbyterial met in St. Giles Church, St. Catharines, Ontario January 29th, with Helen McLeish, Niagara-on-the-Lake, presiding. Members were welcomed on behalf of the Ada McLean Auxiliary by President Alice Kooistra and the minister, the Rev. Tijs Theijsmeijer.

The morning devotions and Memorial Service were led by Zeta Bartlett, Catherine Docherty and Jean Beaton of the Myossia Group of Knox Church, St. Catharines. The Bible study "Faithful Stewards" was conducted by AEC, Evelyn Murdoch. Four workshops were held in keeping with the theme, "Forward in Faith - Stewardship".

The members enjoyed the Treasurer's Report given in skit form by Assistant Treasurer, Bonnie Roland and Nancy Miller, Fenwick.

Evelyn Murdoch, AEC, installed the new officers.

The Annual Meeting of **Brockville** Presbyterial was held on January 30, 1992 in First Church, Brockville, Ontario, with the theme, "Use What You Have". Worship was conducted by the Westport group, followed by a video on the environment.

A Bible study, "God says the impossible is possible: it is", was led by Catharine Blatch from Morrisburg. Guest speaker Marilyn Scott, Counsellor at Tennant House, spoke on women's addictions and treatment.

The new officers were installed by Beth Anne Yando. Incoming President is Mary Moorhead.

The 78th Annual Meeting of **Superior** Presbyterial was held in St. Andrew's Church, Thunder Bay, Ontario. President Gladys Glover presided over the meeting which focused on the theme of "Stewardship".

Opening worship was conducted by members of St. Andrew's WMS.

The Rev. Jim Patterson of First Church gave a thought provoking talk on the theme.

The Rev. Blake Carter, AEC spoke on contemporary issues of women and urged us to focus on Remembrance - the Past; Renewal - the Present; and Response - the Future.

Signe MacKay and Brenda Patterson of First Church conducted the memorial service.

The Election of Officers was conducted by Dorothy Finson with Kay Greer elected President. Installation of Officers was directed by Blake Carter.

The 76th Annual Meeting of **Kamloops** Presbyterial was held in St. Giles Church, Prince George, B.C. February 24-25. The theme was "Mission Matters". The Rev. Hans Kouwenberg of St. Giles led an inspiring opening devotion and communion service.

Joan Montieth, President, conducted the business meetings. Arlene Duff, Synodical President brought greetings from the B.C. Synodical. Ivy Howard, AEC, who led in lively sing-songs and spoke on "Mission Matters and Mission Update", also conducted the opening devotional on our second morning.

David Webber, Missionary to the Cariboo, challenged us in two messages and workshops, "A Grain of Wheat Community" and "And are you forgetting who you are". In the evening David and Linda showed slides of the six house churches now in the Cariboo.

Vancouver Island Presbyterial met at St. Andrew's Church, Nanaimo, B.C. February 13 for its 78th Annual Meeting. Theme: Forward in Faith "Mission Matters".

Women were welcomed by Mrs. Arlene Stapleton, president of Vancouver Island Presbyterial. Special guests were Arlene Duff, President of B.C. Synodical and Ivy Howard, AEC.

Rev. Glenn Ball, minister of St. Andrew's, led devotions on the theme, followed by two duets sung by choir members Annabelle Macintosh and Ann Graham.

The In Memoriam Service was led by Helen Argyle, Nanaimo, with candles lit in remembrance of Gertrude Scott of Victoria by Mrs. W. Roseborough, and of Pearl Lowe of Nanaimo by Mrs. D. Jamieson.

The women divided into three groups for a workshop on "Forward in Faith".

The 78th Annual Meeting of **Calgary-MacLeod** Presbyterial was held in St. Andrew's Church. A Worship and Communion Service was held the evening of February 7.

The Stewardship theme was used in four workshops led by members of Presbyterial. Spokespersons from each group reported on the findings, and a committee has been formed to evaluate and plan consequent action.

The Annual Meeting of **Brandon** Presbyterial was held February 26 in Knox-Zion Church, Carberry, Manitoba. President Edith Dunsmore constituted the meeting and the St. Andrew's WMS Group, Brandon, conducted the opening worship.

Three workshops were held, with the theme being "Stewardship". The Stewardship of money was where the least emphasis was placed.

One of the highlights of the meeting was the announcement of a birthday tea to be held in the Royal Oak Inn, Brandon, on February 29 in honour of the 100th birthday of Elizabeth Taylor, Brandon, an Honorary Life Member of the WMS and a Charter Member of First Church, Brandon, since 1925.

The closing worship was conducted by the St. Andrew's group.

- Pictured are Norma Lyon, Kootenay Presbyterial President, the Rev. Charles McNeil, Moderator of Presbytery, the Rev. David Webber, Mission speaker, and the Rev. Calvin Brown, Missions Convenor, discussing the first Mission weekend held jointly by the WMS and Presbytery of Kootenay on February 21-22 at St. Stephen's, Creston, B.C.

Waterloo-Wellington Presbyterial held their Annual Meeting in St. Andrew's, Guelph, Ontario, on February 4th. The theme of "Stewardship" was addressed by guest speaker, the Rev. Susan Shaffer, associate minister of St. Andrew's, and in the devotions led by AEC Lynda Reid. Members also worked through the questionnaire on "Giving" from the Stewardship packet. Organist Sandor Szabo offered his special talent in a piano solo.

Retiring president Mary Fountain was presented with a Certificate of Recognition and a donation to the WMS General Fund. Lynda Reid installed the 1992 executive headed by president Lenora Arbuckle of Alma.

Members also enjoyed a lunch-hour film on Japan and enthusiastic book reviews by Jean Godin and Eleanor Linton of Cambridge.

The theme of the Annual Meeting of **London** Presbyterial, held at St. John's Church, Rodney, Ontario was "The seed is the word of God".

Pauline Lindsay presided. West Lorne WMS conducted the worship service. Evelyn Murdoch led a presentation entitled "We have got something to share" and a period of singing was led by Heather Morton.

Guest speaker, the Rev. Rick Fee spoke on the "Advance of Christianity in Africa".

LOCAL

The WMS Auxiliary of **Knox** Church, **Morrisburg**, Ontario held their February meeting at the Hartford Retirement Centre. The WMS president welcomed the guests.

Using the worship theme "Faith", Margaret Reynolds showed slides interspersed with appropriate Bible verses. Following the time of worship, a group of WMS women, accompanied by Catherine Blatch on her guitar, entertained with several familiar hymns. All were invited to participate.

The evening closed with a time of fellowship over lunch. The enjoyment and appreciation expressed by the residents made this a rewarding experience for us all.

- The children of the newly formed Children of the Church group in St. Columba Church, Vancouver, B.C. are pictured above. This group is under the guidance of Marjorie Scott, assisted by Kay Berry, Kay Smith, Jean Chalmers and Margaret Thomas. The children are holding up the scrapbooks they are making about Japan. The women who are assisting are members of the WMS group of St. Columba.

IN REMEMBRANCE

Mrs. Rhoda MacRae,
Kenyon, Dunvegan, Ont.

Mrs. Ellen Strath,
Elmvale, Ont.

Miss Margaret Terrace,
St. Enoch's, Hamilton, Ont.

Mrs. T. Smythe,
Mrs. J. Wilson,
St. John & St. Andrew,
Hamilton, Ont.

Mrs. Ed (Margaret) Elston,
Mrs. John (Marion) Scott,
Bethel, Ilderton, Ont.

Mrs. Lois O'Connor,
Margaret Rodger Memorial,
Lachute, Que.

Mrs. Catherine Munro,
St. Andrew's, Maxville, Ont.

Miss Norma E. Hammond,
Knox, Monkton, Ont.

Mr. A. Mackenzie (Mack) Sinclair,
St. Andrew's, Owen Sound, Ont.

Miss Chrissie Munro,
St. Andrew's, Pickering, Ont.

Mrs. Jean (Hyndman) Lynch,
Knox, West Lorne, Ont.

Mrs. Martha Vyse,
Knox, Woodstock, Ont.

Note: Local Group Secretaries are asked to send "In Remembrance" notices to the GLAD TIDINGS office as soon as possible after the death occurs. Remember, it may take up to two months for notices to be printed in the magazine.

Thank You, Lord

Thank You, Lord, for earth's awak'ning
Warming sun and gentle showers,
Greening trees, tomorrow's promise
Of a land aglow with flowers.
Praise to You, O great Creator,
For the blessings of the hours.

Thank You, Lord, for soul's responding
As your work confirms our faith
In the hope of resurrection
As again You claim this earth.
Praise to You, O living Saviour
For the myst'ry of new birth.

Thank You Lord, as all around us
We can see this life unfold,
May our lives reflect your beauty
Words we use by You controlled.
Praise to You, O Holy Spirit,
And your gifts so manifold.

Kathleen Rowat

To be sung to Regent Square #278 Book of Praise (Glory be to God)

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

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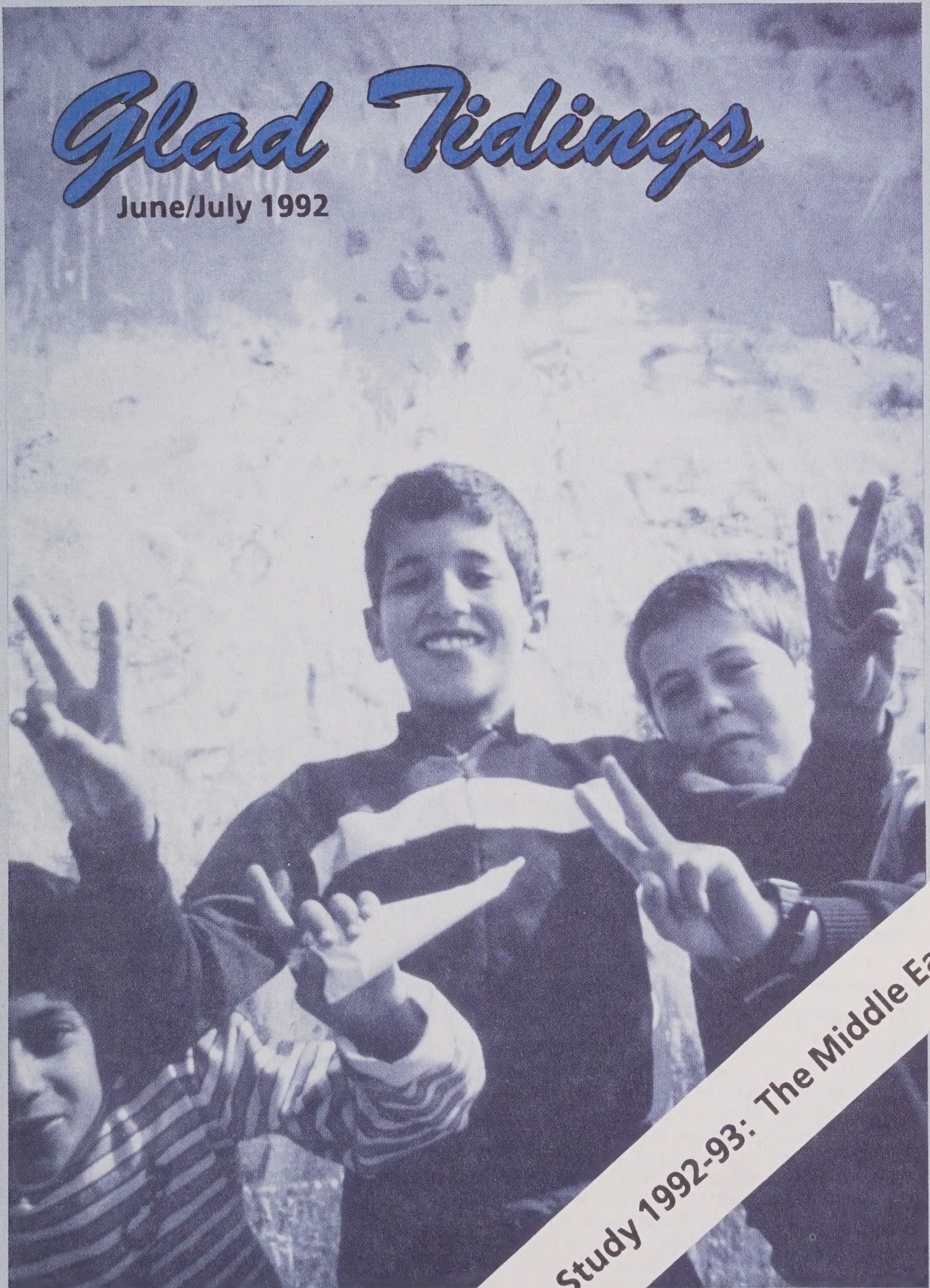
June/July 1992



Mission Study 1992-93: The Middle East

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Glad Tidings

JUNE/JULY 1992 Vol. 68 No. 6

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo of Palestinian Children and pp 3,5,9,10 - Ijeoma Ross.

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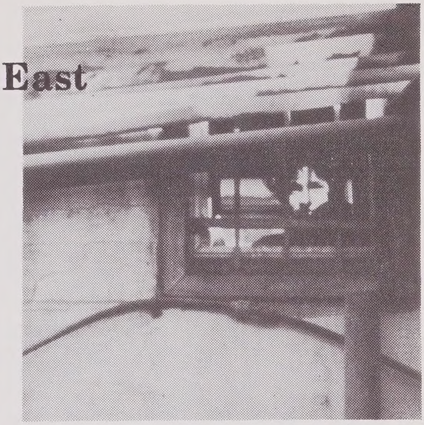
Kathleen Anderson Rowat is a daughter of the manse. A graduate of Toronto Bible College (now Ontario Bible College), she worked for a year for the WMS at Scott Institute (now Scott Mission) with the Rev. Morris Ziedman.

Kathleen married the Rev. Ronald Rowat in 1935 and served with him in parish ministry in Saskatchewan, Ontario and New York State before returning to Montreal. Kathleen has a daughter and two sons and has been a member of the WMS for about seventy years. She was President of Montreal Presbyterial at the time of the 100th anniversary celebration in Montreal.

- Getting to Know the Middle East

Conflicts Without Faces



by Douglas duCharme

Arabs, Israel, terrorism, religious fundamentalism, PLO, Lebanon, oil, Gulf War, Islam, refugees, peace process, Palestinians, racism, Holy Land. We know the words but the result of the seemingly perpetual coverage of the Middle East on television, radio and in newspapers has been a kind of 'informed ignorance.' We have a great deal of information, but little to help us put issues together, and make sense of what lies at the heart of this critical part of the world - where Asia, Africa, and Europe meet, and where Judaism, Christianity and Islam are rooted.

Central to the problem is that the news we hear about the Middle East reflects abstract issues and interests rather than people. Geopolitical strategies, economics, religious allegiances, and prejudice have been at the heart of most peoples' impressions of the Middle East. Canadians, including Canadian Christians, have understood the Middle East in ways that say more about us than about the Middle East - lingering impressions of deserts, camels, Crusades, Lawrence of Arabia and the Thousand and One Nights. The result, tragically, has been that the Middle East has become for many people a series of conflicts without faces - the humanity of the Middle East has been smothered by cultural prejudices, economic and political interests, and conflicts which are not rooted in the region itself. For example, people in the Middle East are about as likely to fight over oil as Canadians are to fight over snow; as far as they are concerned, there is plenty to go around.

The Middle East is full of surprises once we get beyond the politics and the stereotypes and begin to see the humanity.

Putting faces to the conflict does a lot to bridge the gap in understanding and to point the way to partnership in peacemaking with Muslims, Christians and Jews in the Middle East. Stories arising from people's daily lives in the middle East bring the suffering, and the humanity to the forefront, and give us somewhere to "hang" the issues of justice and peace in the Middle East, the holy land.

Picture this, if you can. Jamal Radwan, a young Palestinian man, is lying in his bed in a hospital in Gaza. His arm is heavily bandaged. He once had a tattoo of the

- Doug duCharme

Palestinian flag on one arm, reflecting his belief in his people's right to a homeland, alongside that of the Jewish people in Israel. One day, while out looking for his little boy who had been playing in the street, a patrol of Israeli soldiers encountered him. Seeing the tattoo, one of the soldiers went wild. He grabbed Jamal's head and hit it against a wall, took out a pocket knife and with one cut peeled the piece of skin with the tattoo from Jamal's arm. Hearing his screams of pain, Jamal's mother ran from the house shouting at the soldiers, who beat her to the ground. Fleeing from the soldiers, Jamal was picked up from the street by a friend in his car. The soldiers fired at the car with their machine guns. At a hospital, the wound became infected. Skin was grafted from Jamal's leg to cover the slice removed from his arm. The arm is improving, but the leg is now infected. "I know the wound in my heart will never heal," Jamal says.

Or this. On November 15, 1990 Israeli reserve sergeant Ze'ev Traum was shot in the head by a Palestinian in Gaza and died the next day. The incident was prompted by a demonstration on behalf of the second anniversary of the declaration of Palestinian independence. The next day his parents knowingly donated his heart to a Palestinian in need of a heart transplant. Israeli news media were outraged. Public opinion was torn. Jewish blood in the body of a Gentile. An Israeli heart saving the life of a Palestinian.

And this story, shared by a young Christian woman from the United States who had travelled to Jerusalem on a pilgrimage: "I walked one evening to a Christian church. Suddenly a young Palestinian boy around 12 years old darted into the dark, empty street and started to spray-paint an Arabic word on a wall. Later I was told that the word was 'Palestine.' He had not even finished the word, however, when armed Israeli soldiers appeared. The boy started to run but other soldiers appeared in front of him. Surrounded, he raised his hands in surrender, shaking with fear. As the soldiers shouted angrily at him one came closer and then shot the boy in the face, not once, not twice, but three times. The boy fell to the ground bleeding heavily from his face and screaming like a wounded animal. Several other soldiers then started to beat him with clubs and fists, taking turns, until the boy became unconscious. Then the soldiers pulled him to his feet and held

God became human at a particular time, in a particular place, and through a particular person - the first century, the Middle East, a Palestinian Jew.

> *"My fear is that Jerusalem and Bethlehem, and other holy places where Christians have been a living witness for two thousand years, will shortly become Disneyland-style theme parks."*

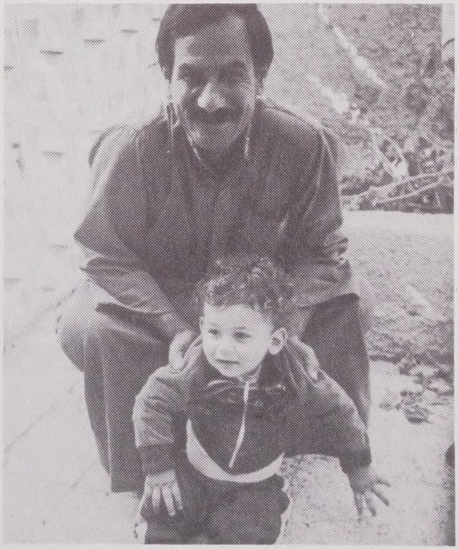
him as they continued to beat him. When they let his body finally fall to the street, it lay there motionless. Then a young soldier noticed me for the first time. I was only a few feet away, too panic-stricken to move, but the soldier had heard my uncontrollable sobbing. Pointing his gun at me he yelled furiously in Hebrew. 'I am American, I speak English,' I said desperately. 'You are an American whore,' he replied. 'Only prostitutes feel sorry for Palestinians.' " Her pilgrimage had, she realized, just begun.

Stories help, but their intensity can be numbing. What is going on here? All of these stories are true, and there are thousands more where they come from. Some of these people are Jews, some of them are Muslims, and some are Christians. What do we have to say? What can we say? Can we remain silent in the face of such human tragedy?

Let's just go back for a moment to that statement *that some of the people in these stories are Christians.* This is often surprising.

In fact, some 10-12 million Christians live in the Middle East. The majority of them are Arab. But that is just the tip of the iceberg when it comes to the diversity of the region, however much we tend to see it in terms of Muslim Arabs living in tents in the desert! Not all Arabs are Muslim. Only 20% of Muslims are Arab. The country with the largest Muslim population, by far, is Indonesia. Almost a million Palestinians live within Israel. As many Jews live in New York as live in Israel. Not all Middle Easterners speak Arabic. Apart from the Hebrew spoken today in Israel, you run into Armenian, Syriac, Assyrian, Kurdish, and other linguistic and national groups. The Middle East is full of surprises! That is, once we get beyond the politics and the stereotypes, and begin to see the faces, the humanity.

There used to be 14 million Christians in the Middle East, from churches who have remained faithful to the apostles' witness since Pentecost, when the Gospel was first heard and received outside the closed circle of Jesus' disciples. The Archbishop of Canterbury, during a



visit to Jerusalem in January, put the point in brief yet striking terms. After hearing that, for example 70% of the Christians living in Jerusalem have left in the last forty years, he said, "My fear is that Jerusalem and Bethlehem, and other holy places where Christians have been a living witness for two thousand years, will shortly become Disneyland-style theme parks."

It's my fear too. For Christians, a Holy Land without Christians will become a holy land museum, quaint, informative, but ultimately, hollow. Stones without people. That's not faith.

If we want to take the Incarnation seriously, then we have to take the Middle East seriously. As Christians we have disembodied the gospel, by emphasizing the universality of its meaning so much that we have lost sight of the scandal of its humble and very local beginning. Its embarrassing humanity. God became human at a particular time, in a particular place, and through a particular person - the first century, the Middle East, a Palestinian Jew. Jesus could have been born in Canada, but he wasn't.

We have kept the Middle East in an equally disembodied form called, for Christians, the Holy Land. This is a sanitized, risk-free spiritual retreat centre conjured up for Christmas cards, and trips called "In the Footsteps of St. Paul." It contains no real people, no real history, no conflicts, no pain, in short, no *present*. And if we don't come to terms with this fact, it will contain no *future*.

That said, where do we begin? There has been so much pain and suffering, so many deep scars, so many injustices and misunderstandings, so little room for reconciliation and forgiveness. Victims in the Middle East are so often the victims of victims - Jewish survivors of the European holocaust expropriate the land of Palestinians, who in turn launch attacks on Israeli civilians. At the same time, we ourselves are not innocent. As churches we refer to Christian guilt for centuries of persecution against Jews, especially in Europe, but fail to translate that into a responsibility to work with Jews, alongside Muslims and Middle Eastern Christians, to bring about a just and lasting peace in the Middle East, one that includes the concerns and aspirations of all. We speak of dialogue, but try to avoid the difficult and uncomfortable questions that dialogue and understanding raise for Canadian Christians - questions that touch on racism, intolerance, and exclusion, questions that surface in schools, on buses, in supermarkets, and in the workplace, but hardly ever in churches. Does all this really have to do with achieving peace, at last, in the Middle East? Yes. Does that mean we have something to contribute to peace in the lands that the three monotheistic faiths call holy? Yes.

If we want to take the Incarnation seriously, then we have to take the Middle East seriously.

For Canadian churches the point of entry into the hopes, fears and lives of people in the Middle East has been the churches. And our brothers and sisters in the churches of the Middle East. So, what are they saying?

"Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing

honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the faithful; extend hospitality to strangers.

"Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another .... Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peaceably with all.

"If your enemies are hungry, feed them; if they are thirsty, give them something to drink... Do not be overcome by evil, but overcome evil with good."

- Romans 12: 9-21 (selections)

What better framework for the ongoing Middle East peace process could anyone ask for than this? And what better invitation to involve ourselves, as Christians, in solidarity and hope for peace in the Middle East?

- The Rev. Douglas duCharme is Secretary for Justice and Peace, Canadian Council of Churches.

Profile: Douglas duCharme and Seta duCharme-Ghougassian

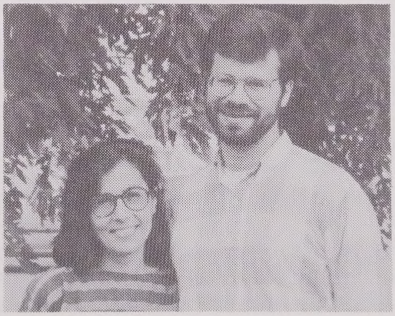
The Rev. Douglas duCharme and Seta duCharme-Ghougassian have returned to Canada from the Middle East. The duCharmes were liaisons between Canadian churches and the churches in the Middle East.

Doug, a Presbyterian minister, is from Ottawa where he was a member of Knox Church. After graduation from Knox College in Toronto, he worked in Lebanon with the Middle East Council of Churches (MECC) during 1985-86 as a relief co-ordinator in southern Lebanon, a researcher and writer, and a lecturer in biblical studies at the Near East School of Theology in Beirut.

In 1988, he was appointed by the Canadian Council of Churches (CCC) to work with the MECC communications office in Cyprus. His appointment was jointly funded by the Presbyterian, United and other churches of the CCC.

Seta, a member of the Armenian Orthodox Church, is originally from Lebanon. She has worked for the MECC in Beirut since 1981, directing a documentation centre on Middle East Christianity. Together with Douglas, she continued her work with the MECC in Cyprus.

The main challenge faced by Douglas and Seta was to interpret for Canadians the life and witness of the Middle East churches, in the contemporary context of the Middle East. In May, their appointment with the MECC ended.



- Seta and Doug duCharme

- Doug duCharme

Images of the Middle East

by Marjorie Ross

I didn't know what to expect when I first visited the Middle East. I had lived in Africa, travelled in the Caribbean, and had read about India and the Far East. But this was a different part of the world.

Most of the images I had before I went there were coloured dark, overshadowed with violence, despair, and seemingly irreconcilable conflicts rooted in generations of hatred and fear. The news pictures from the Middle East are all politics and war, brightened occasionally with a few shots of fabulously rich oil sheiks arriving at conferences in air-conditioned limousines. That was all I knew about it - but I wanted to know more.

Now I have made five short visits to this troubled part of the world, and have seen something of Cyprus, Lebanon, Israel, the West Bank in Gaza, Jordan, and (very briefly) Cairo in Eqypt. Now my images of the Middle East are firsthand, a counter-balance to those I see on television or in the newspapers.

Cyprus:

I remember a centuries-old Orthodox monastery in Ayia Napa, now a conference centre for all the churches in the Middle East. I have a photograph of golden sunlight on the honey-coloured flagstones of the cloistered walkway. It leads from our cool shadowed meeting room to the simple dining hall. In my picture a little black and white cat is chasing a butterfly and a water fountain splashes in the centre of the courtyard. The flowerbeds are brilliant with bloom.

In contrast, I have a memory of an evening I spent in a restaurant in a town where the talk was all of spies and intrigue; where, I learned later, two of those at the table were not the straightforward church development workers that they seemed. One at least worked for his government's intelligence agency. I left the restaurant that evening feeling that I had wandered into the type of movie I always try to avoid seeing. I went up to my room, thinking to myself, "What is a nice member of the Canadian Women's Missionary Society doing in a place like this?" I was so "spooked" by what I had heard that I literally looked under the bed before I got into it. It is funny now, but it wasn't then.

The Middle East is like that - full of hidden currents, no place for the naive or the unwary.

Lebanon:

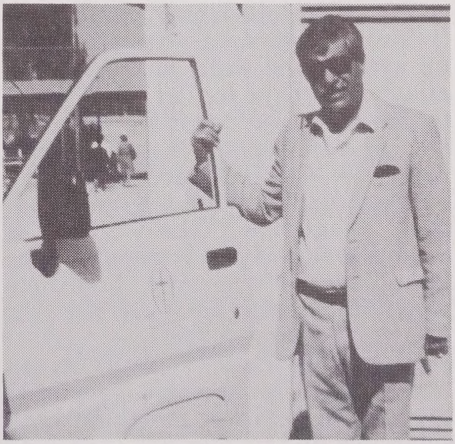
I remember a conversation with a man called Mike Nahhal - slight, tired-looking, middle-aged. He was the "logistics man", the man who made things happen for the Middle East Council of Churches' programme of relief during the last ten years of the Lebanese civil war. The fighting was between rival groups, sometimes Christian against Muslim, just as often Muslim sect against Muslim sect or, in the last years of the wars, one Christian "militia" against another. Both sides respected true "men of faith" whether they were Christian priests or Muslim imams.

Often the relief food and essential medicines (provided by churches around the world, including our own) had to be carried through militia roadblocks by a priest in a cassock. He travelled in a car bearing the respected sign of the Middle East Council of Churches - a cross and a fish. But it was Mike Nahhal, lacking the protection of priestly clothes, who twice a week had to run the gauntlet of the "Green Line", the no man's land between East and West Beirut, to carry essential messages from the relief programme on one side to the office on the other. Each journey carried risks from snipers' bullets and from kidnappers. I asked Mike how he was able to keep it up month after month. His answer was simple: "Every time I have to cross, I stop for a few minutes and I pray God will protect me, and then I just trust and keep doing my job."

In 1991, since some sort of peace seems to have been restored in Lebanon, Mike Nahhal was transferred to Baghdad to supervise the church's relief programme in Iraq. There, too, he is in danger. Mike is in my prayers.

In a lighter vein, I have the image of wonderful Lebanese meals - crisp fresh vegetables and fruits, beautifully cooked fish - served in restaurants high about the blue

- Marjorie Ross (l) with Lydia Zabaneh, Director, Talbiah Refugee Camp in Jordan.



- MECC driver displays respected symbol of cross and fish.

The Middle East is the home of millions of families who love their children and have the same hopes and fears as we do.

Mediterranean, in the company of friends and co-workers in the local churches glad to welcome partners from Canada, anxious to show that their country has more to offer than ruined buildings and tormented politics.

West Bank:

I was there first in 1986, a year before the intifada or Palestinian uprising began. An American Lutheran woman who was working part-time in a Christian school in the West Bank showed me around the Old City. My most vivid memory of that tour is of standing in the doorway of a shop and watching three Orthodox Jews come down the street, followed closely by several Israeli soldiers, brushing past Palestinian teenagers who were leaning up against the walls of the narrow alley. The boys looked after them, their eyes veiled and their faces sullen. The atmosphere was thick with negative emotions: arrogance, revenge, unacknowledged fear, hatred, resentment. The violence of the intifada and the response of the Israeli army was a natural outcome of emotions which had been building for twenty years.

I was in the West Bank again late in 1991. Much could be said of the no-win position in which both sides now find themselves. Instead I want to share with you another image, this time a happy one. I visited a family clinic operated since 1968 by the Christian Committee on the West Bank and supported over the years by Canadian churches and Canada's development agency, CIDA. Canadian Presbyterian givings go through Presbyterian World Service and Development.

- Muslim mother and child at Christian clinic, West Bank.

The clinic serves mothers and babies with basic advice on health matters and nutrition. The women directing it told me that some of the young mothers I saw had been brought themselves to the clinic as babies, and that it had taken a whole generation to gain the trust of the conservative Muslim families. Now the young mothers regard their monthly visit to the Christian clinic as an event, an approved outing and a chance to meet with friends. Both the young women and the babies were dressed in their best. For the babies there was special food with instructions for the mothers on how to make it and a checkover by the nurse; for the mothers, there was an opportunity to chat with friends and the sympathetic staff. The room was full of proud smiles, chubby pink-cheeked babies, warm voices, and gentle hands.

First the women came only with the health problems of their children. Over the years the influence of harmful traditional practices has gradually been offset by the evidence they see of the good results which have come from following the strangers' advice. Now the women come with other problems as well - sharing problems in the home and finding tactful support and advice. For almost thirty years the clinic has been a quiet consistent witness to Christ's love for children, and it has earned the trust and gratitude of the people it serves. It is one of a number of similar Christian clinics in the Occupied Territories supported over the years by churches around the world. We can be proud that our church has, in a small way, supported this service.

The Middle East is a complex, troubled part of the world where the issues are not easily explained and where the problems often seem insoluble. Peace is impossible without justice for both sides, and the achievement of justice means that both sides must give up things which they feel are their rights. It is a region which needs our prayers perhaps more than any other.

I would like to leave you with two thoughts. The first is that the Middle East is not just politics and violence. It is the home of millions of families who love their children and have the same hopes and fears as we do. Never mentioned in the news reports is the fact that there are ten million Christians in the Middle East, descendants of the people who were converted by the Apostles. They struggle today to witness to the Risen Christ in the face of tremendous obstacles.

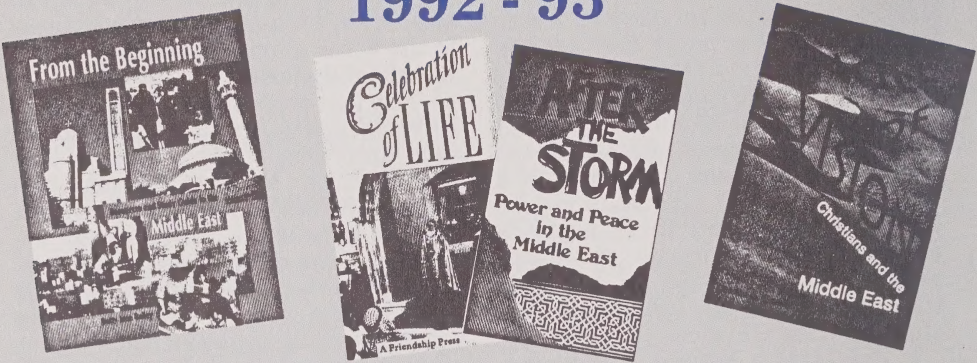
My last point is a request, a plea to WMS groups and their members. One upcoming study theme is *The Middle East*. Many of you may feel that the issues there are too complex for you to take on. But I would argue that it is not necessary to know the intricacies of the situation to be able to pray for the people of the Middle East at your meetings and in your personal prayers. Pray for their leaders, pray for the United States as it leads in the present peace process, pray for the young people that their lives may be turned in positive directions. Pray for those who work for peace, for the few who reach out in goodwill towards traditional enemies. Pray for the churches there, that their witness may be a positive one. But pray for everyone - for Israelis, Palestinians, for Jews, Muslims, Christians, Iraqis, Kurds - all of them God's children, all of them deserving to live in peace.

- Marjorie Ross is currently Director of Presbyterian World Service and Development.

- Aisha Jameel, farmer and leader at Beit Sourit land reclamation program.

Ten million Christians in the Middle East, descendants of the people who were converted by the Apostles struggle today to witness to the Risen Christ in the face of tremendous obstacles.

Mission Study Resources
1992 - 93


From the Beginning
Middle East
Celebration of LIFE
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AFTER THE STORM
Power and Peace in the Middle East
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Reader Response: Breaking the Silence

We asked for response to the April '92 GLAD TIDINGS, and we got it! Altogether some 70 letters, phone calls and comments have been received. To date, the people responding are split down the middle between being highly in favour of it, and totally against.

The Editorial Working Group knew that sexuality, in particular homosexuality, is a very difficult issue for any Church. We determined the material was appropriate in terms of our purpose statement (inside front GLAD TIDINGS). Your comments, however, will be taken seriously.

Due to the volume of letters, we will print as many as possible until the subject has received as much exposure as we are able to give it.

Other articles on Sexuality will be printed from time to time. Editor.

I have just read your April edition and was pleased to sense your positive attitude and acceptance of the controversial subject of homosexuality - a challenge for our church and one to be faced by us as individuals. You've shown courage that I admire - especially the concept of our sexuality being a "gift" - something I had not thought of.... Thank you!
Dorothy Cressman, St. Andrew's, Kitchener, Ont.

Please cancel further copies of Glad Tidings.

I found that I enjoyed only missionaries' letters; story of missionary work in times of early Canada.

Heartily disliked the abhorrent emphasis on feminism; homosexuality. I can read those views in the non-Christian newspapers and magazines.
Jessie Taylor, St. Enoch, Hamilton, Ont.
P.S. (I tore that last copy into shreds.)

My Glad Tidings arrived yesterday. I read it immediately. It is the finest edition I have ever received (after many years). It concerns real life and today's problems. I especially applaud Terry Hastings. Keep up the good work and continue to tackle today's problems.
E. Fraser, London, Ont.

The Glad Tidings has become more important in my life in the past year. Your articles have really been striking a cord. I share a copy with a sister-in-law and this has been most satisfactory.

Today I find I don't wish to part with my copy. In fact I really want a dozen or dozen and a half copies to share with the young mothers of our congregation.
Leone Gingrich, Southampton, Ont.

I became a member of the WMS in the mid fifties because I was interested in learning more about the work of the society and its workers. I subscribed to the Glad Tidings for the same reason. Until the April issue the Glad Tidings has been fulfilling this purpose and keeping my interest alive. The March issue is a good example. However, the April issue has left me cold, disinterested and disappointed. If I want to read of homosexuality, gay and lesbian people, I'll subscribe to one of *their* magazines.

If the April issue is a sample of future issues my subscription will not be renewed and my subscription money will be given to the camp fund of the inner city work in nearby Hamilton.
M. Grace Stutt, Knox Church, Dundas, Ont.

I am offended greatly by the April "Glad Tidings". There is very little in it to give me ease at this Eastertide. I have no objection to women in our pulpits. It was a woman who bore God's son. It was women who first saw the Risen Messiah. I do object to the thought that man or woman living in ways God Himself objects to can be allowed ordination. I left a church not too many years ago because of this very same topic. I think I have better ways of spending missions dollars than on studies that have led only to ordinands adding lies to their already sinful lives. I came back into the church of my childhood because I believed it would never allow such to happen. I regret seeing an issue of our mission magazine so chock-a-block full of sexuality and the results of misuse of that same subject that there is room for only one letter from our missionary families. For shame!!
Patricia M. Barker, Campbell River, B.C.

The members of the "McLean" Auxiliary of the WMS Chalmers Presbyterian Church, Hamilton have enjoyed the Glad Tidings for many years, but lately we have been dismayed at the strong "feminist" trend that has surfaced. However, after reading the April issue we were so disturbed we had to write.

The subject of sexuality has a definite place in our Christian lives, but in the April issue the reader is swamped by the subject. The article by Patricia Strung is good but loses its effect and impact in the overall mass.

We have been deluged with the subject and in a magazine like ours, this issue is a "bit much".
Signed by members of the McLean Auxiliary, Hamilton, Ont.

You have used a primarily Mission magazine to espouse the homosexual issue and many will be shocked at this use of editorial privilege. First, let me say, most Christians accept the idea that homosexuals are people, no better or worse than any others and just as needful of Christ's salvation as every other sinner.

In your article (p 3) you imply that homosexuals have been 'created' by God from the very beginning. This would seem to be in direct contradiction to the Genesis account as well as Jesus words in Matthew 19: "In the beginning the Creator made people male and female (Good News v.4.) Also, if God had created homosexuals why would He render such a harsh verdict against their 'orientation' as He has done in Leviticus ch. 20:13 "If a man has sexual relations with another man, they have done a disgusting thing and both shall be put to death." The same thought is expressed in Leviticus 18:22 "and these prohibitions make up the laws given to the Israelites."

If God hated the homosexual acts then, who are we to claim He has changed His mind? People left the United Church because of the insistence of the Hierarchy that practicing homosexuals were suitable candidates for the ordained ministry. If, as you say, the Presbyterian church will try to enforce similar unbiblical standards on its members, many will vote with their feet, if their protests go unheard.

This is NOT expressing hatred towards homosexuals. Today in the world are a whole host of gene or chromosome caused flaws in humans - the pedophile, the alcoholic, the nymphomaniac...they are NOT created by God.
Mrs. Helen Beaugrand, Penticton, B.C.

I, along with several others, am disturbed by the trend which appears to be taking place at the decision-making level of our church. I refer to the one-sided views presented regarding controversial issues in society. There are many in the church who do not share John Shelby Spong's views, yet there was little attempt made to present another opinion based on Scripture.

If you are indeed providing a forum for a broad spectrum of opinion, please keep it more balanced.
Priscilla Anderson, Toronto, Ont.

The April issue is excellent, from your editorial to the poetry on the back page.

Breaking the Silence is so important to all of us not to just a few.

We need to be continually reminded of the children forced into prostitution by their parents and/or the country: little people to eighteen year old males and females - lost childhood, it just isn't fair at all. Thank you for these articles.
F. Elise Derksen, Abbotsford, B.C.

With the April 1992 issue we seem to have hit on the very way to decrease our readership and WMS membership -- through controversy!

Are we forgetting a basic growth principle, which warns against getting into controversy over secondary issues, e.g. feminism, past history (residential schools), sexuality and homosexuality? We cannot accord as a Society to get into these controversies, flowing as they do from the world's agenda, and distracting us from our real purpose of winning "the world for Christ."

We beg of you, both as editor of the Glad Tidings and as members of the advisory Working Group ... PLEASE ... give us articles to help and encourage our missionary work.
Mimico WMS, Mimico, Ont.

OUR READERS Write

Dear June:

I usually read Glad Tidings from cover to cover as soon as it arrives. I was astonished when I read the November issue and started right then to count to ten while I tried to think this thing through. Afraid I lost my cool when the February Record came.

One of my friends has often spoken of the years she spent at the Cecilia Jeffrey School as a happy time in her life. They worked hard to make a good home for the children and to give them a good start in life. There are always times when differences arise but she affirms that on the whole both staff and children were happy there.

Some ten years ago I spent a day with the Mohawks at Oshweken. It was a pleasant time when we were shown the museum and given an insight into their history. They showed us with pride their life-style and accomplishments.

In contrast I spent a day there in September 1990. What a change in attitude! Same history but a change in bias. It was like a worm's-eye-view of the same story. Everything was wrong. Even the things they had told us of happily before had gone sour. It was as though a virus had got in.

I agree that many mistakes were made but the situation was entirely without precedent. There was no pattern to go by. The church was confronted with an entirely new situation and they did what seemed to be for the best at considerable expense and effort on their part.

Apologize? For doing ones best? Over my dead body!

Flora Cleghorn, Guelph, Ont.

Dear June:

When I read the article "No Clean Hands" in the February "Record" I was upset but a guardian angel kept me from expressing my concern. It wasn't just that article, but all the information we have been reading and hearing about abuse in the Indian schools. I re-read the article and decided the interview dealt with a later period than the one I had in mind. My thoughts always included my fellow Ewart College students (1928-1930) who served at Cecilia Jeffrey School - Helen Ross, who died several years ago, and Frieda Matthews. I have met Kay Blake and Steve Robinson in Kenora. I could not accept the assumption that these servants of the church would be party to the reported treatment of students.

I went back to read your article in the January issue. It is unfortunate that not all in our church will have the opportunity to read both articles, because they give a clearer picture of the service the schools rendered, particularly in the earlier years. Times have changed and one cannot deny that the "good old days" are no longer with us. We must pray and work for the love of Christ to be the foundation of our present day and future local and world situations.

Isabella T. Hunter, Thunder Bay, Ont.

Indian Residential Schools

Bernice Logan, formerly served as a missionary on two Anglican Residential Schools. She is presently writing a book about the Indian Residential Schools and would like to hear from former missionaries and students. She writes: "I would be glad to hear from former staff and children of Birtle and Cecilia Jeffrey schools." Write to her: Mrs. Bernice Logan, Tangier, Halifax County, Nova Scotia B0J 3H0 or call collect (902)772-2190.

Do you have a new Local Glad Tidings Secretary?

If so, please let us know who it is by the end of July so that we can send our fall mailing (which will be mailed the beginning of August) to the proper source. Don't forget to include the name of the congregation and group number when corresponding. Thank you.

Circulation Department

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Missing Letters Puzzle

Armour of God

by Jim Phillips

Ephesians 6:14-17 (Jerusalem Bible)

Read the scripture passage and find a synonym for the word at the left. The circled letters will give you the answer to the puzzle at the bottom.

buckler ○☐○☐☐

breastplate ○☐☐○☐○☐☐☐

shoes ☐○☐☐○☐☐☐☐▨☐☐

○☐○☐☐☐▨☐☐☐

☐☐☐○☐☐

shield ☐○○☐☐

helmet ☐○○☐☐☐☐☐☐

sword ○☐☐☐▨☐○▨☐☐☐

What the armour is to be used for

☐☐☐☐☐☐☐☐☐

☐☐☐☐☐☐☐

Answers on page 31

Dear Friends

Joy Randall,
176 Chunghua Road,
Changhua, Taiwan
R.O.C. 50022
February 26, 1992

This is my first newsletter to friends since my return to Changhua January 24, 1992.

Our Operating Room Supervisor and myself had attended the International OR Conference in Vancouver the first week of September. We also visited a few hospitals in BC and Calgary in regards to Out Patient and Day Surgery. I also took a course on Hospital wide Quality Assurance in Toronto.

I got back in time for Chinese New Years - the year of the Monkey! There were still a few department year end parties and then the excitement of the holidays.

I am getting back into my work at the hospital and with other responsibilities there. My staff managed well in my absence even with the many challenges and changes that continually take place. We do not have as great a nursing shortage this year.

My new Assistant Associate Director Miss Chiu is very involved in our department, the hospital and in nursing in Taiwan. She has set up many programs for staff in their training and development. Along with Miss Liao and myself we all keep very busy and trust all will help improve our standard and level for the future of the hospital.

We hope to have the second part of Nan Guo Medical Centre completed by the end of the year. Thus, in these next few months we will be moving most of the old hospital there.

More people in Taiwan will have insurance during these coming years which is great for them and yet it makes our Out Patients very busy.

Our Er Lin Branch is also putting on an addition in the next few months so we should have 90 beds there. They are seeing over 500 a day in Out Patients. It is still a challenge to find dedicated staff who are willing to go there. Please pray for them. We also hope to start Home Care for patients in that area too.

Dr. Cole, a new missionary from Australia working with our Community Health and Home Care is working part-time now as he still goes to Language School. But he will be working through that program and how to help the elderly and home care in the future. I enjoy their family and visits together.

Our Presbytery inducted the first woman moderator of a Presbytery here in Taiwan in February 1992. Rev. Poan Bi Hui has been in our Presbytery since she graduated from Tainan Theological College and was student minister at my church before that. Our Presbytery is very supportive of women and tries to involve them in its planning and functioning. She has been one of our hospital chaplains these two years.

The YMCA honoured a few of its

people on their 10th Anniversary. I was one of them, for my service and Bible Studies over these years. That is a great honour.

I have not been to Taipei yet but think I will go up for TamKang Middle School Celebrations on March 7 and 8. They are dedicating Handbells in Memory of Isabel Taylor and to honour the previous principal Su Di Tan.

There have been several activities in Taiwan recently encouraging the government to allow the people to elect their president in the future as well as other changes in the Consitution, etc. It has been peaceful.

Thank you for your continuing support in prayers.

Sincerely in Love,
Joy Randall

* * *

Forward In Faith

Throughout the WMS (WD) people are discussing Stewardship. If we have achieved nothing else this year, we have brought Stewardship and all of its implications to be the main focus of our thinking.

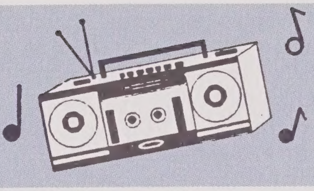
Expenditures and Objectives were thoroughly discussed at all the Synodical Annual Meetings, and resolutions about Finance were sent on to the Council for debate and decision. All of this study is very healthy for the Society and increases the number of members who are well informed about our financial matters.

Some decisions to be made at the Annual Council Meeting and later by the General Assembly, will hopefully reduce our expenses for 1993, and that is very good news. Whether objectives can be held at the 1992 level remains to be seen. The objectives are based on the previous year's *objectives* - not on givings (a special gift, or a windfall will not be used to calculate the next year's objectives). When we can find an accurate and reasonable way to count members - then we can rely more heavily on membership to ascertain objectives. To count active members, plus some of the associate members would be fine - but what about Presbyterian Women's groups who send a cheque from their funds, regardless of the number of members, and without donations from the members. Some groups never report their membership. But they are just that *objectives* - no pressure, no criticism.

It is important that givings from groups and Presbyterials be sent regularly so that salaries and bills can be paid on time. It is important that we find new members and new ways of encouraging giving and fund raising. It is important that we pray, that we study and that we keep a positive attitude.

Let us go "Forward in Faith".

CELEBRATING YOUTH



In Poverty or in Wealth we Can Have Hope!

Recently June Stevenson, Barbara Woodruff and I attended the meetings of the Programme Committee on Education for Mission which, for the first time met outside the USA or Canada in Cuernavaca, Mexico. Most of the people who attended the meetings were members of the Mission Education staff in denominations that are partners in Friendship Press, the group that produces our mission study materials each year.

Part of our meeting was a study exposure tour which took us into "slum" areas both in the city of Cuernavaca and in the surrounding mountains. I think all the participants came away with at least one concern in common, the future of the children of the country. Would they ever be able to escape from the poverty in which they now live? Everyone agreed that the victims of poverty are primarily children and you will find these children living in similar conditions in any third-world country.

Most of the dangers they face come from the places where they are forced to live because of their poverty and lack of support from the government. The sewage and drainage systems are wide open so they can easily fall into them. What may be even worse is that they also breathe in the putrid odours and gases that go along with problems of waste management. Whether their clothes are hand-me-down or new, they have very little soap and water to clean themselves, their clothes or their homes.

Most of the families we visited had only one parent and when I think of some particular families I think about the "wealth" that was present there in spite of what might appear on the outside to be "poverty". I am not thinking in terms of dollars and cents, or of the material

- Family in squatter settlement, Cuernavaca, Mexico.

wealth that can exist in some families with one or two parents.

I am thinking in terms of the love that can be shown by one person to another. When you look at a mother's face you can see pride in her children. We saw it when one mother had them sing a song for us. We heard it in her voice when she told us through an interpreter that "some day her children would be able to teach her to read and write". We also heard what she implied when she said that she would do anything to protect her children and care for them. These children and their mother are rich in the wealth of love.

Some of our children are poor by comparison. Wouldn't it be wonderful if we could balance the wealth of the possessions our children have with the wealth of love many of the children in third-world countries feel?

In the January issue of this magazine I mentioned the fact that the agreements safeguarding the rights of children in Canada and around the world had not yet been signed. I am pleased to say that UNICEF announced earlier this year that Canada has finally done just that.

We still have hope that in the future something good will happen for all the children of the world. Let's make sure we continue to ask "WHEN?" and perhaps we will force our governments, and ourselves, to act now.

Lois Powrie

In the World

FIRST VISIT TO NORTH KOREA

The head of the National Council of Churches in [South] Korea (NCCK) and a WCC staff member have made the first official visit to North Korea by South Korean church leaders.

NCCK general secretary Kwon Ho Kyung, and Park Kyung-Seo, secretary for Asia in the WCC's programme unit in Sharing and Service, visited Pyongyang from 7 to 13 January at the invitation of the Korean Christian Federation (KCF) of the Democratic People's Republic of [North] Korea (DPRK).

They discussed issues of concern to Christians in both parts of the divided country, including concrete plans to follow up together the recommendations of a meeting of North and South Korean Christians in Glion, Switzerland, in December 1990.

Park described the visit as 'a significant historical breakthrough to overcome the impasse in Christian relations between North and South Korea'. [EPS]

TUTU EXPRESSES SADNESS AT MANDELAS' SEPARATION

Southern African Anglican Archbishop Desmond Tutu has said he has been 'deeply, deeply saddened' at the separation of Winnie and Nelson Mandela and 'hoped against hope' that they could rebuild their marriage.

Nelson Mandela announced 13 April that he and his wife of 37 years were separating 'in view of the tensions that have arisen owing to differences between ourselves on a number of issues in recent months...'.

Tutu said in an interview in Cape Town (13 April) that he was deeply concerned for both of them and would want to let them know 'just how much they have meant to our struggle'.

He added: 'And one sees the price that has had to be paid for those committed to struggling for a new South Africa. And one is just hoping against hope that they will be able to resolve their differences, to face up to, as it were, these challenges to their marriage because one needs all the support for the next stage of the struggle'. [EPS]

FIRST WOMAN LUTHERAN BISHOP ELECTED

Maria Jepsen was elected bishop of Hamburg in the North Elbian Evangelical Lutheran Church on 4 April. She is the first woman to be chosen a Lutheran bishop. The Hamburg diocese includes 208 congregations with a total of 940,000 members and 334 pastors. News of Jepsen's election was welcomed in many circles both in Germany and abroad. But Peter Beyerhaus, director of the Institute for Missiology and Ecumenical Theology in the University of Tübingen called it 'one of the gravest spiritual catastrophes to strike the Evangelical Church of Germany in recent years'. [EPS]

SOUTH KOREA: CHURCH NEWSPAPER

For the first time, a Christian weekly newspaper is to be published in South Korea. According to a 26-March statement from I. N. Lee, the paper's editor, the publication has been founded 'to walk with Korean churches' and 'to lead Korean Christians'. The paper has been tentatively named *The Church Growth Newspaper*. [EPS]

GLAD TIDINGS WINS AWARDS

Glad Tidings, official publication of the Women's Missionary Society, Presbyterian Church, recently took two awards. At the Canadian Church Press meetings held in Mississauga, Ontario, April 22-24, in the category Feature - Magazines and Journals, honorable mention went to "The Gift, June Stevenson, author," (December 1991). Judge John Fraser, editor of Saturday Night, called *The Gift* a 'small, old-fashioned treasure,' reflecting 'sincerity, a spare style, and integrity.'

The Associate Church Press meeting in the Washington area, May 3-6 awarded Glad Tidings an honorable mention for the "Most Improved Publication".

PMC (Practice of Ministry in Canada) was the winner of the A.C. Forrest Memorial Award for excellence in religious journalism at the Canadian Church Press, for the "Learning from Native Ministry" issue (November 1991). Among the articles in that issue was "A Stain on Our History?" by L. June Stevenson.

MALAWIAN CATHOLIC BISHOPS' PASTORAL LETTER

A pastoral letter critical of the autocratic rule of Malawian 'Life President' Kamuzu Banda issued by the seven Roman Catholic bishops of Malawi last month resulted in the arrest and interrogation for eight hours of the church leaders by the country's police.

In their letter, the bishops spoke of unjust land distribution, defective health and education services, imprisonment for legitimate dissent, and widespread nepotism and corruption in economic and political life. The letter was read in all churches on the first Sunday of Lent and promptly declared seditious by the police. All copies were ordered to be handed in, and people warned that possession of a copy would be published by detention.

The bishops acknowledged that while freedom of worship in Malawi is respected, 'the same freedom does not exist when it comes to translating faith into daily life'.

Malawi has been ruled as a one-party state by the now 85-year-old 'Life President' Banda since it gained independence from Britain in 1964. Opposition is outlawed and opponents are usually detained for prolonged periods without trial. [EPS]

Editor's Note: Word has been received from Malawi that two officials of the Church of Central Africa (Presbyterian) CCAP have been detained without charge as part of the governments' suppression of public criticism. Your prayers are requested.

BAPTISTS ORDAIN THREE WOMEN

The Cuban Baptist Church recently ordained three women, according to a 5-March report from the Peru-based Latinamerica Press. Clara Rodes, one of the women ordained said the decision to ordain women was made after reflecting on the role of women in the church and society. The Baptists are the largest non-Catholic denomination in Cuba. [EPS]

FRESH ROW OVER HOMOSEXUALITY

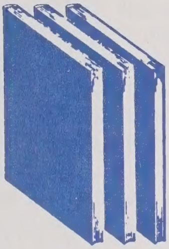
A fresh row over homosexuality has erupted in the Church of England with the decision by the Society for Promoting Christian Knowledge (SPCK) not to publish a book of prayers, blessings and liturgies for homosexuals. Titled *Daring to Speak Love's Name*, the book was to be published by the body which describes itself as 'the oldest mission agency of the Church of England'. It was established in 1698.

A copy of the text was sent to Archbishop of Canterbury George Carey who is president of the SPCK. While he praised its 'admirable clarity', he regretted that valuable material such as the prayers and liturgies for those living with HIV and AIDS should appear alongside liturgies for people 'coming out' as homosexuals, and liturgies celebrating same-sex relationships. [EPS]

BWM NEWS

MIDDLE EAST

Rev. Douglas duCharme (Middle East Liaison) reports: This was a watershed year for the Middle East. The Gulf War, Kurdish refugees, the beginnings of a Middle East peace conference, elections in Algeria resulting in an Islamic party majority, the end of the war in Lebanon, ongoing immigration of Soviet Jews, and the election of an Egyptian Christian as United Nations' General Secretary - a big year. In other ways it was a big year too - at least 150,000 killed in the Gulf war, over 1.5 million Kurdish refugees, new arms sales, new Israeli settlements in the occupied territories, ongoing Christian emigration, increasing indebtedness. The only truly hopeful development was an end to the three years of drought in much of the region, with a record amount of rainfall in December. Many people feel that the next Middle East war will be over water, not oil. - *The Rev. Doug duCharme was seconded to the Middle East Council of Churches by the Canadian Council of Churches and his salary was partially paid through your contributions to Presbyterians Sharing.*



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REAL TOADS IN IMAGINARY GARDENS: Suggestions and Starting Points for Young Creative Writers *by Stephen Phillip Policoff and Jeffrey Skinner. Published by Chicago Review Press, Incorporated. Price $15.50.*

This book has a wealth of information for anyone wanting to tackle creative writing. Although the authors speak to young people, it is also a helpful resource for the mature writer.

In the introduction the authors define various writing styles with suggestions for the reader to form their own style of creative writing.

Most of the exercises come out of the authors' experience teaching writing. Each chapter begins with an exercise followed by an explanation of how to go about writing a story, poem or play and ends with examples written by students.

One suggestion for writing a story is to listen to how people talk and watch their mannerisms. A good place to do this is in a mall where you can sit down on a bench, and trying not to look too obvious, jot down anything you see.

In one chapter, they talk about keeping a journal which helps form characters, plots and perhaps the first line for a story. They suggest that the first thing in writing a journal is to write for a few minutes without stopping. This is called "freewriting". "A journal is a map of how you're thinking, feeling and dreaming."

There is also a chapter that helps you work through the problem of writer's block. For instance, reading the work of other writers is one way to help you get out of this slump.

As you read this book, you will discover various guidelines on how to establish writing routines, begin writing plays and getting published. The chapter on "Additional Exercises" leads you through various exercises to help you get started in creative writing. The authors say that "Learning how to write is a lot like learning a foreign language...you push yourself to learn new ways of saying things, your whole creative vocabulary will expand."

I would recommend this book to anyone who wants to learn to write or needs a guide on bringing characters to life in a story or a poem. After reading *"Real Toads in Imaginary Gardens"* you will be inspired to sit down and begin writing!

Katherine Allen

THE FORGOTTEN FOLLOWERS. *Edited by Carol J. Schlueter. Illustrated by Kelley Aitken. Wood Lake Books Inc. Price $14.95.*

This interesting book gives new insight into the lives of the women in the New Testament who followed, ministered to Jesus, and also accompanied him to Jerusalem. As well, in each of the twelve sermons, written by women pastors of seven denominations, for a Lenten Series "Women Around The Cross", interpretations are given of the authors' experiences as they witness and work with other women travelling along life's pathway.

Mary T. Malone, who was the theme speaker at the 75th Anniversary of the WMS (WD), states that "The women were the only people who could have told the story of the death of Jesus. They were the only eyewitnesses," and also women were "the first witnesses of the risen Lord." She explains that the Crucifixion and the Resurrection, the two cornerstones of our Christian faith, were viewed by women, who we are told, due to the customs of the time, were "considered incapable of giving reliable witness." In all Biblical texts we have missed women's interpretations of events. We need their explanations, to better understand the history of Christianity.

In this book it is explained that women have been faithful, caring and courageous as they have tried to further the work of Christ in the world. Just as Pilate's wife did all she could to have Jesus released when others had forsaken Him, so should it be our aim to speak up for society's innocent victims everywhere even now and, like the women at the cross, to do what we can.

This is a book well worth reading. The well-prepared sermons give the reader new insights and thoughts about the role of women in Christianity.

Margaret MacDonald

"I" - Witness

When I was nine years old I entered a contest to colour a picture, sponsored by a soap company introducing a new product. To qualify, a soap coupon had to accompany the painted entry. Before I left for school, I mailed my entry in our rural mail-box by the roadside.

After walking the mile and a half to school, while waiting for bell time, I remembered I had failed to enclose the coupon with my entry. There was no time to walk home and put the coupon in the envelope. Without it I had no hope of the prize. But I remembered God's promise that he would be with me always. I prayed about my problem.

At home that afternoon I learned that mother had found the coupon and put it in the envelope which was still in the mail-box. When I asked mother at what time she found the coupon, she said about nine o'clock, which was bell time. God had heard my prayer. Several weeks later I was notified I had won the colouring contest.

God had answered a little girl's prayer. Throughout my life that truth has guided me.

Thank you, loving Heavenly Father for caring for me in small ways as well as large projects May I always stay within your protecting arms!

Margaret Hepburn,
Chilliwack, B.C.

In the Society

SYNODICAL

The Annual Meeting of **Alberta** Synodical was held in Millwoods Church, Edmonton, March 19-21, 1992.

On the Thursday, communion service was conducted by the Rev. Bruce Kemp. A Remembrance Service was given by Marjorie Scott of Edmonton-Peace River Presbyterial.

Friday and Saturday began with devotions by Edmonton-Peace River Presbyterial, then the meeting was constituted by the President, Anna Cunningham. Mission updates were given by Red Deer Presbyterial.

In the afternoon, Red Deer Presbyterial gave an Ecumenical Decade Presentation entitled "Who will roll away the stone?"

Helen McLeish, Treasurer of Council Executive, was guest speaker.

During lunch, AEC, Anja Oostenbrink, played a tape by Helen McLeish and Rosemary Doran on Stewardship, suggesting a big effort be made to bring in new members.

Mrs. McLeish installed the new officers and pronounced the closing benediction. Incoming president is Norma Proudfoot, Edmonton.

The Annual Meeting of **British Columbia** Synodical was held on March 23, 24, 1992 at Kerrisdale Church, Vancouver, the theme "Forward in Faith" Operation '92 Stewardship Depends on You - Time, Talent, Treasure.

The meeting opened with a communion service officiated by the Rev. E. McLagan who encouraged us to go "Forward in Faith" with the Shepherd.

President Arlene Duff chaired the business sessions.

Guest was Helen McLeish, Treasurer of Council Executive.

Two workshops, Stewardship Within Ourselves and Stewardship Within the Congregation, followed the format in the Stewardship Packet. The Bible Study "Four Women of Faith" called on the "acting" talents of the groups as well as their biblical knowledge.

The Rev. Glenn Inglis and his wife Linda showed slides and spoke on their experiences in Lesotho.

Mrs. McLeish installed the new officers.

PRESBYTERIAL

Workshops on Stewardship highlighted the annual meeting of **Maitland** Presbyterial held in Wingham, Ontario in January. Evelyn Murdoch, AEC ably assisted by Frances Nugent and Agnes Bregman presented a financial picture of where our dollars go.

Devotions by the Lucknow WMS were in keeping with the theme of Stewardship.

The new president, Erlma Haldenby of Kinlough, and the other officers, were installed by Evelyn Murdoch in an impressive candlelighting ceremony.

"Forward in Faith" was the theme for the 78th Annual Meeting of **Ottawa** Presbyterial held at St. Timothy's Church, Ottawa, February 15th, 1992.

The Rev. Ted Stevens, Moderator of Ottawa Presbytery and member of Mission and Outreach Committee, addressed the assembly.

Stewardship Workshops were chaired by Muriel Barrington, Dorothy Nekrassoff, Irene Nesbitt and C. Jean Phillips. Sandra Estabrooks spoke on the work of Community House.

Beth Anne Yando installed the new president, Ruth Davidson and other officers for 1992.

Sing-songs were led by Mary MacKenzie assisted by Vi Newberry. Hospitality of the Rev. Gary Morton and the women of 'St. Tim's' was much appreciated.

Stewardship was the theme for the Annual Meeting of **Stratford-Huron** Presbyterial held on February 26, in St. Andrew's Church, Stratford. Eleanor Stevenson, Brussels, presided. The parable of the Wise Servant was read by Jean Edmunds of Mitchell and Robina Alexander, Listowel, led in prayer.

The women were welcomed by Gloria White, president of the Emily Garden Auxiliary and the Rev. James Dickey, host minister. The Rev. Rick Horst brought greetings from the Presbytery of Stratford-Huron.

Marcie Johnston and Phyllis Thompson, both of Listowel, conducted an In Memoriam Service.

A quiz on Stewardship was conducted by Evelyn Murdoch, AEC.

The afternoon session included a hymn sing led by Isabel Diehl, Stratford, a solo by Grace Severt, Stratford, accompanied by Isabelle McTavish, Stratford, and devotions led by Helen Bender, Listowel.

Guest speaker was the Rev. Glen Davis, General Secretary, Life and Mission Agency of the Presbyterian Church in Canada.

Miss Murdoch installed the 1992 officers. The new president is Mrs. Gordon Alexander.

The 78th Annual Meeting of **Westminster** Presbyterial, held in St. Aidan's Church, New Westminster, B.C. on February 26, was opened with a devotional led by the Rev. Larry Jackson, host minister on "Forward in Faith - Stewardship in all Areas of our Life."

President Laurie Jackson constituted the meeting which featured discussions and leadership by Ivy Howard, AEC, on Stewardship.

Following lunch, a hymn sing was led by Ernestine Allan and a Memorial Service was conducted by Kay Berry. Nancy Bell was elected President.

Guest speaker was Janette McIntosh-Kuypers, daughter of Jack and Beth McIntosh, missionaries to the Korean Church in Japan.

Edmonton-Peace River Presbyterial held its Annual Meeting on February 22, in Braeside Church, St. Albert, Alberta. The theme was "Stewardship in Faith". The morning worship service was conducted by the Westmount WMS, followed by workshops on "Stewardship Within Ourselves" and "Stewardship Within the WMS" led by Marjorie Scott and Edna Davis.

A memorial service was led by Norma Proudfoot.

Guest speaker, Pauline Grant, Presbyterian Chaplain at the University of Alberta, spoke on her work on campus.

The second speaker was Lynn Johnston, who showed slides of her trip to Zambia and Namibia with a group of young people with the Alberta Youth Animation Project South Africa.

New officers were installed by Anja Oostenbrink, AEC, and a closing worship service was led by the Millwoods WMS.

The Annual Meeting of **Bruce-Grey** Presbyterial was held in St.Paul's Church, Thornbury, Ontario. "Stewardship" was the theme. Alva Irving, Paisley, led a hymn sing accompanied by Dorothy Taylor, Walkerton. President, Ethel Miller, Owen Sound opened the meeting with prayer followed by words of welcome from Mary Lamont of the host church.

AEC, Evelyn Murdoch, and Frances Nugent, guided a Bible study on stewardship and the aspects of being a steward. The "In Memoriam" service was presented by Barbara Tubb, Durham.

Judy Heffer, accompanied by Donna Kilbern, sang two numbers. Evelyn and Frances, assisted by others, displayed the work of Executive Staff and AECs. Frances discussed budgeting and showed graphically where our money goes. Alva Irving and Kay Remus performed a short skit based on living on $100 a year.

Officers were installed by Evelyn in a candle-lighting format. The Rev. Duncan Cameron, Chatsworth, presided over a communion service.

The Annual Meeting of the **Paris** Presbyterial was held in Alexander Church, Brantford, Ontario on March 19, 1992. Jeanette Jonker, the President, presided.

Devotions were given by the Embro Society and a Memorial Service was conducted by the Simcoe WMS. At the lunch hour, the Rev. Heather Plant gave a short resume of the work done by the WMS.

Four workshops on Stewardship, time, talent and treasure were much enjoyed.

Evelyn Murdoch installed the new officers for 1992-93. Shirley Miller, our new President, presented Evelyn with a gift as she is retiring after 35 years of service to the WMS.

LOCAL

To honour one of the founding members of **Knox** WMS of **Vernon**, B.C., the name of the group has been changed to The Vera McCulloch WMS of Knox Church, Vernon, B.C.

During the December 8th service at Knox, a tribute was read highlighting Mrs. McCulloch's dedication and service to the WMS for over 50 years. She has served as secretary, president and treasurer of the local group; and president and treasurer of Kamloops Presbyterial.

The complete tribute documenting the change was then presented by long time member Tillie Bruce.

Left to right: Vilda Tait, Vera McCulloch and Tillie Bruce, Vernon WMS.

Agnes McClung, a long time member of **St. Andrew's, Hillsdale**, Ontario and later of **Elmvale** Church, passed away on January 29, 1992. Mrs. McClung's love for God shone through in her life of unconditional love for family and friends. She taught Sunday School for many years, and is remembered with respect and affection by her pupils. She was "Grandma" to the neighbourhood children.

She served in different capacities in the local WMS, and also as President of the Barrie Presbyterial for a term.

She retained a vitality of mind and spirit when physical infirmities forced her to give up an active role. She was a warm and loving friend.

Helen Douglas and Gladys Glover, members of the Auxiliary to the General Hospital of **Port Arthur**, Ontario since the 60s were recently presented honorary life memberships in the Hospital Auxiliaries Association of Ontario. Formal presentation was made during the HAAO convention held in Toronto.

Both women have been volunteers in the auxiliary for many years. Helen started as a volunteer in the gift shop, became volunteer manager, then the first paid manager in 1970.

Gladys has served in many capacities, including president, corresponding secretary, public relations and admitting porter.

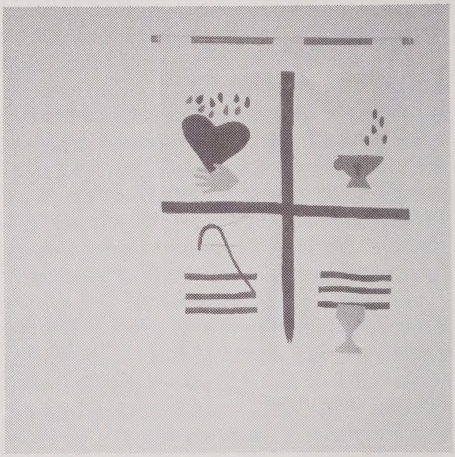
Both Mrs. Douglas and Mrs. Glover are members of Lakeview Church, Thunder Bay and active in the WMS. At the time of this recognition Gladys was President and Helen, Historian of Superior Presbyterial.

The Mary Weatherall WMS of **Runnymede** Church, **Toronto,** Ontario, presented an Honorary Membership Certificate to Emily C. Scott, on the occasion of her 105th birthday in appreciation of her loyalty and service to her church.

- Emily Scott (left) and Laura Schissler, Mary Weatherall WMS, Toronto.

The Presbyteens group at **Calvin** Church, **Abbotsford**, B.C. created two banners on their Starvathon weekend last year.

Pictured below is one banner done on a white background with a blue cross dividing the banner into four quadrants, the blue and white colours being the heraldic colours of ancient Switzerland. The hand and burning heart is a traditional symbol for John Calvin; the shepherd's crook and the pasture symbolize the care of the flock; the chalice and waves are symbolic of Holy Communion and baptism.



ANNIVERSARY

The Semper Fidelis WMS of **Knox** Church, **Agincourt**, Ontario celebrated its 63rd Anniversary on March 11. The president, Janet Muirhead, welcomed everyone.

The Knox WMS was organized in 1878. In 1929, a WMS member organized her Sunday School Class into a Mission Band naming this group Semper Fidelis. They met monthly for a missionary program, similar to the COC groups. Later, they were called a Senior Mission Band, then a Young Women's Auxiliary. When the older WMS disbanded, they became the Semper Fidelis WMS.

A Candlelight Service, with the

theme, "Carry The Torch" based on Matthew 28:19, was led by Agnes Davidson, Violet Reid Christine MacNeill and Isabella McGreechan. Dorothy Herbert from PWS&D gave an illustrated address of their work. Caroline Andrews, Area Secretary brought greetings from Pickering Presbyterial.

Honorary Life Membership Certificates were presented to Janet Muirhead and Marjorie Shorting; Honorary Life Membership pin to Christine Innes; a Life Membership Certificate and pin to Marion Cullen.

Gifts of appreciation were presented to the retiring COC leaders Isabella and Katherine McGreechan.

After grace and the Benediction by the Rev. Gordon Hastings, the birthday cake was cut by Agnes McMillan.

KNOX
SEMPER FIDELIS
W.M.S
THE WORLD FOR CHRIST
1929 - 1979
"GO YE" MARK

- Members honoured are pictured left to right: Marion Cullen, Janet Muirhead, Marjorie Shorting and Christine Innes.

Answers to puzzle:
buckler: *truth*; breastplate: *integrity*; shoes: *eagerness to spread the gospel*; shield: *faith*; helmet: *salvation*; sword: *word of God*

What the armour is to be used for? *spiritual warfare*

IN REMEMBRANCE

Mrs. Jessie Rottluff,
Calvin, Abbotsford, B.C.

Mrs. Fern Wright,
St. Andrew's-Knox,
Fort Erie, Ont.

Mrs. Ora McCallum,
(wife of the late Rev. Ronald McCallum),
Knox, Goderich, Ont.

Mrs. Helen Burns,
St. Enoch, Hamilton, Ont.

Miss Ann Aird,
St. Andrew's, Kitchener, Ont.

Mrs. Robert (Ruth) Brownridge,
Omagh, Milton, Ont.

Mrs. Ada Lees,
St. Andrew's, Newmarket, Ont.

Mrs. Gertrude Blacker,
St. Mark's, Orillia, Ont.

Miss Frances Ida Mitchell,
Miss Elsie B. Sleeth,
Erskine, Ottawa, Ont.

Mrs. Victoria Vance,
St. Andrew's, Owen Sound, Ont.

Mrs. Ina Moore,
Maisonneuve-St. Cuthberts,
Montreal, Que.

Jean Reid McMillan,
Norman Kennedy, Regina, Sask.

Mrs. Alice Kooistra,
St. Giles, St. Catharines, Ont.

Mrs. Wilma Rysnik,
St. Marys, Ont.

Mrs. Ethel Brown, (101),
Lakeview, Thunder Bay, Ont.

Mrs. Jean Middleton,
Glenview, Toronto, Ont.

Mrs. Bessie Butler,
Runnymede, Toronto, Ont.

Mrs. Eleanor Wilson,
Willowdale, Ont.

Mrs. Grace Ford,
St. Andrew's, Wingham, Ont.

"The peace of God that passeth understanding" Phil. 4:7

Peace that passeth understanding
May be mine so I've been told
If to You my life I've yielded
Seeking nothing to withhold.
Peace in midst of each day's trials,
Peace when life seems bleak and cold.
Humbly, do I now implore You
Grant this peace proclaimed of old.

Can it be that through this turmoil
When dark forces, near and far,
Cause such strife and human sorrow
You can hear us where we are?
In the gleam of each day's dawning,
In the shine of evening star
Still Your peace can keep us trusting
In Your everlasting power.

Grant this peace we do implore You
When life's clouds obscure the sun
Causing doubts and fears to plague us
And forget You are the One
Who controls each passing season,
By whose will our world doth run,
Courage give and calm composure
Till our life on earth is done.

Kathleen Rowat

May be sung to the tune Hyfrydol (Love divine) #233 Book of Praise.

Glad Tidings is printed
on recycled paper.

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

Glad Tidings

August/September 1992

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Glad Tidings

AUG/SEPT 1992 Vol. 68 No. 7

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

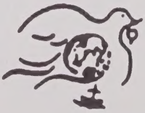
GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

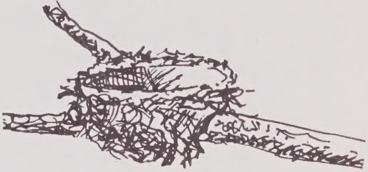
CREDITS: Cover photo - Council '92: Joining the women in celebration at Council is the statue of Scottish Covenanter and martyr, Margaret Wilson. The statue will no longer provide a background for activities at Knox College. It is being relocated from its long-standing position in the rotunda to the Board Room.

Mission Study 1992-93:
General Theme - Churches in Solidarity with Women
pp 12-16



August/September 1992

Miss Kitty and the Blue Jays



Cast of Characters in order of appearance:
Dallas
Miss Kitty
Blue Jays

Setting: The view from the Editor's balcony.

Stately pines reach my second floor balcony. My cats have been known to climb down the broad branches and prowl in the shadows below. Dallas, the tabby, sometimes comes bounding through the cat port when I get up on a summer's morning smelling of earth and dew. She has been below chasing butterflies and bugs and creatures of the night.

Miss Kitty has not ventured over the railing since a fateful trip two summers ago, at eight months of age, when she was lost for a week . Once rescued, she was whisked off to the vets to be spayed. I'm sure, even now, she fears whatever consequence any trip below might bring forth.

Dallas is more streetwise, having lived in a house before, and knows the mysteries of the night. She used to cavort with Stanley, the cat next door, who came to call each evening at dusk. Though we now live on a busy street, I trust her wisdom and hope her curiosity keeps her close to the building.

The pine trees are also a haven for blue jays. For three summers now I have marveled at the breathtaking flash of blue and white wings through the branches and been shattered out of sleep by their raucous calls.

This spring I was startled to see a nest in the pines and a hovering mother jay who spent hours hidden in the branches not five feet from the balcony's edge. Not until five little heads appeared one day and turned into five gaping, hungry mouths, did Kitty spot the quiet activity.

She began to watch, her sleek black body tense, her golden eyes snapping as her head swiveled back and forth. I could almost read her mind:

"What's that moving in the trees?" It's a bird! It's *six* birds!"

Daily I observed the observer, sure that the mother bird likewise was aware of being watched. Only a flicker of her black eyes and a modest turn of her head betrayed her awareness.

Miss Kitty was a model of contained tension:

"Should I, or shouldn't I? What if the mother (or father) attacks me?"

"What terrible fate awaits below if I go over the railing?"

Back and forth. I rejoiced as daily the baby birds grew from little grey blobs to miniature blue jays with distinct markings - black rings around their neck and the beginnings of a crest on the head.

Kitty trembled on the brink of indecision not unlike one who lusts after forbidden fruit that is just out of reach. It seemed to me like the tension we all struggle with daily - *to sin or not to sin.*

Fortunately, one day the little birds flew the coop, and Kitty moved on to other things. Aren't we, too, fortunate that sometimes God removes temptation from us?

June

- CAT Conference prior to Council at Knox College.

"Continuing in Faith and Love"

COUNCIL 1992

NEC TAMEN CONSUMEBATUR
WMS

Council PHOTO CREDITS: Katherine Allen, Lois Powrie,and June Stevenson.

Gathering and Celebration

The 77th Annual Meeting of the WMS Council was held May 24-27 at Knox College, Toronto. The theme "Continuing in Faith and Love" reflected the desire of the Society to remain steadfast in changing times.

This year the program broke from its usual pattern in several ways. Due to the speaker being unavailable for the first evening, the Council opened on a less formal note with delegates gathering to get to know each other.

A celebration followed to honour Area Educational Consultant **Evelyn Murdoch** who retires from her work with the Synod/Synodical of Hamilton and London the end of June 1992. Everyone enjoyed cake and punch after a chance to share reflections on Evelyn's career.

Mission Study

The introduction of the 1992-93 mission study themes was broken into two morning sessions this year. The general theme **"Churches in Solidarity with Women"** was introduced with a poster illustrating the scripture passage of the bent over woman (Luke 13:10-17). The lively discussion which followed revealed a variety of opinions about the role of women in the churches today. Some feared a backlash from what they see as the feminist movement. Others felt women were their own greatest enemies. The study materials for adults, youth and children promise to encourage more lively debate.

The geographical theme for 1992-93, the **Middle East**, was introduced with worksheets and a map exercise. The Council theme, "Continuing in Faith and Love", is appropriate to the Middle East study since Christians there must continue in faith and love.

Opening Worship

Another change from the usual pattern was the "opening" service which was held on the Monday evening. Special music was provided by the Presbyterian Men's Chorus and Covenanter Singers, a 50-voice choir directed by Alastair McCallum.

Dr. Alexandra Johnston, spoke, using as her theme I Corinthians 12:3: "No one can say 'Jesus is Lord!' except under the influence of the Holy Spirit. There are varieties of gifts but the same Spirit." Sandy told of her experiences at the 7th Assembly of the World Council of Churches in 1991 and of her struggle "with the implications of the presence of the Spirit in the life of the Church in ways that were often disruptive and disturbing...because the power of the Spirit unleashed new and often conflicting energies challenging the accepted view of the church of many western delegates."

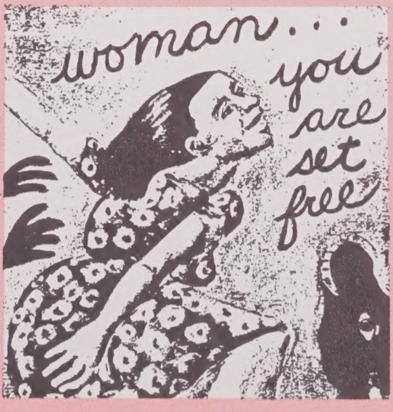
She told listeners that if the Spirit of God is truly feminine, and if God has moved through men and women to accomplish the salvation of the world, then we must continue to struggle to free the gospel from the cultural imperatives that have imposed limitations on it.

Dr. Johnston has just returned from the World Council working group established to explore how to help the world Christian community come to terms with the issue of Gospel and culture.

Returning to her theme verse, she said that in the challenge of discerning what the Spirit is saying to the churches, "what seems to be emerging is a sense that as with individual gifts, so the gifts of the Spirit to the many churches of the world are, in part, the gifts given through each culture in the wide diversity of humankind."

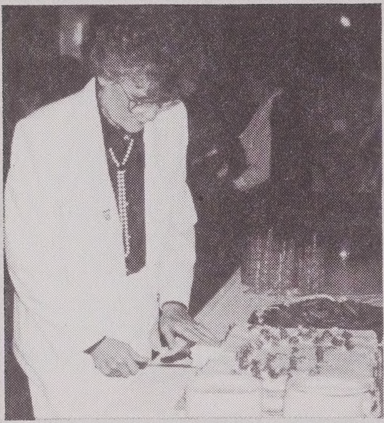
- Dr. Alexandra Johnston, opening speaker.

- Presbyterian Men's Chorus and Covenanter Singers.



- Bent over woman poster.

Celebrating...



- Evelyn Murdoch above and Lois Powrie below right with sister Laura Arthur.

Sewing...

- Name tags for Berbice Presbyterian Women's Organization, Guyana, 50th Anniversary.

Native Concerns

The statement of "**Reconciliation with Aboriginal Peoples**" created much painful discussion. Adopted by the Board of World Mission to go to the 118th General Assembly, it was sent to the Council by the BWM "in the hope that it will concur, recognizing the right to do otherwise." Some delegates expressed their concern that the statement failed to recognize the dedication of many former workers. The delegates finally concurred with the statement.

Worship, Bible Study and Music

Morning Worship services were conducted by delegates from the Synodical of Manitoba and North-Western Ontario. Participating were Kathleen Greer, Margaret Baron, Eleanor Irving, Jean Campbell, Doris Binding and Blake Carter, AEC. The themes each day included the Churches in Solidarity with Women, the 125th Anniversary of Canada, and Stewardship.

The **Rev. Patricia Hanna** of Gateway Community Church, Toronto conducted the **closing service** in the Knox Chapel. Her theme was "Bread for the Journey: Hope for the Way." Following the Installation of Officers, communion was served.

Miss Hanna reflected on how it is still possible to affirm the uniqueness of the Gospel in today's multifaith world. She used the Emmaus story as a powerful paradigm for our present dilemma, concluding with, "The reality of Jesus Christ the Saviour, as our faithful companion along the way of life...is still transforming Good News for our day and our world."

At the end of the Monday and Tuesday afternoon sessions delegates met in seven groups for **Bible Study** based on Colossians 1-3:17 led by the Area Consultants.

Ivy Howard once again played the piano for the sing-songs and worship. Lois Powrie and Donna Wilkinson led the singing.

Minutes for Mission

The Council was blessed with many special visitors this year: Dr. Evelene Thom, appointed by the BWM as consultant to the Ministry of Education in Mauritius; the Rev. Simao and Mrs. Adelaide Chamango from Mozambique, Africa; the Rev. Ted and Mrs. Marilyn Ellis, formerly missionaries to Taiwan; and Diana Wadsworth and Pauline Brown home on furlough from India.

Vision Committee

The major task of the committee during the past year was to work with the Special Committee on Restructuring to develop the relationship between the Society and the new agencies of the Church.

The Book Room will remain separate from the Resource Distribution Centre. It will be located on the first floor beside the main Board Room.

The WMS office will also be relocated to the second floor so that the Life and Mission Agency can be located all on one level.

It was also agreed that some executive staff time will be available to the Life and Mission Agency.

Farewells

Celebrations were held for retiring staff Evelyn Murdoch and **Lois Powrie**. Lois' family shared in celebrations held on the Monday evening following the opening worship. Retiring members of Council Executive received roses in appreciation of their years of service: Frances Nugent, Peggy McKay, Helen McLeish and Peter Ruddell (ex-officio). Retiring President Joan Sampson was presented with a gift by the new president Kay Cowper.

- Some members of the 1992-93 Council Executive with the Rev. Pat Hanna, centre and President Kay Cowper third from left.

- Retiring members of Council Executive.

Business

ESTIMATES: A total Estimate of 1,444,925 was approved for 1993 which includes Mission Education $368,790, AECs and Freelance $391,134, Administration $318,852, and Grants $366,149. The grant to the Presbyterian Church in Canada through the Life and Mission Agency in 1993 is to be $350,000.

CHILDREN'S and TEENAGE: A statement developed at the Children's and Teenage (CAT) Conference was approved in principle and referred to the special consultation of the new Life and Mission Agency with the Society.

GLAD TIDINGS: It was agreed that responses from the business discussion groups relating to asking the editor to avoid controversy be referred to the Editorial Working Group.

Reader Response: Breaking the Silence

We continue to receive letters in response to the April '92 GLAD TIDINGS on human sexuality. We will print as many as possible until the subject has received as much exposure as we are able to give it. Editor.

I wish to comment on one of the articles in the magazine, the sermon preached by the Rev. Terry Hastings: "Blessed is he who, having nothing to say, can refrain from giving in words evidence of the fact" (George Elliot), and ask questions of the author of another article, Trish Strung.

She asserts that "From the beginning God created us as sexual beings and gave us the gift of procreation and companionship. God gave us...our sexuality." As the only Creator, this seems to be a reasonable enough assumption. But I do have two questions to which I would appreciate answers. I need to be given these answers because I do not know them myself. Does this mean that God gives to people their bi-sexual and homosexual preferences and is homosexuality supra-lapsarian or infra-lapsarian in origin? (In other words, is homosexuality part of the initial created order, or a consequence of the Fall?)
Chris Costerus, Brampton, Ont.

We loved the item about Stealth Condoms.
Jim Taylor, Wood Lake Books Inc.

I would like to express my appreciation for the approach taken in the April 1992 issue of Glad Tidings. This is a very difficult issue for the church. You have handled it with honesty, justice and fairness. I feel this subject will shortly be coming more to the front for the Presbyterian Church in Canada. We should be preparing ourselves to deal with it in a loving and caring manner. As you have stated "Jesus would not have turned away ... Jesus would have loved and listened". As a church we must also show love towards each other.
Jim Phillips, Victoria, B.C.

I was so impressed with the work done to produce the [April 1992] Glad Tidings .

It was a courageous issue...so relevant. I am proud to be part of the WMS and the Presbyterian Church where the word "homosexual" can be used easily with understanding.

I've always read every word of the Glad Tidings monthly and have never written before but I felt I had to say "Thank you", "wonderfully done", "Good job", "Excellent issue".

God continue to bless and inspire you.
Betty Worthington, North York, Ont.

I am deeply disturbed that you should use the missionary publication of the Women's Missionary Society (WD), to present homosexuality as an acceptable lifestyle and practice for Christians.

First let me quote two sentences from p.7: "Our common culture is confused with respect to human sexuality."

Agreed. Unfortunately, this issue of "Glad Tidings" increased the confusion. Terry Hastings, especially, has done an excellent job of confusing the issues:

a. His reference to whether or not heterosexuality is a virtue is irrelevant.

b. The implication that homosexuality, like heterosexuality, is a gift, on the same level as having blond hair.

c. The Sodom story. The sin of the men of Sodom was not in demanding - a woman to rape to death, heinous as that is - but clamoring to do to the men what was their common practice.

d. Statements that are out of balance and present a disproportionate interpretation of Scripture:

  i. "Jesus said a great deal about divorce." He is quoted twice on the subject.

  ii. The denial that homosexuality is a 'chief sin' in the Sodom story. So what? By his admission it is a sin.

  iii. Stating that neither testament has "any true preponderance of verses dealing explicitly with homosexuality." If he looks carefully, he can find enough.

e. Errors: e.g. "We do not know why people are homosexual." Has he read Karl Jung on the subject? Or Christian counsellors?

One of the persons in your article states that being homosexual is not a matter of choice. That statement is correct, to the best of my knowledge. But one does have the choice to seek release from that state, and many have done so. You do not mention any such in your article.

The second statement from p. 7: "We know, as Christians, that the principles and values within our tradition are liberating and affirming of life."

Perfect agreement. But I do not see homosexuality as liberating even when sanctioned by the Church. If the Church lacks the power to deliver people from oppression, it cannot compensate for it by approving the oppressive condition. We are not to accept our standards from the world but set standards for the world. Have we reached the stage that we do not know the liberating power of Jesus when he touches the spirit and brings healing for the hurts of the past?

This issue of "Glad Tidings" has produced a lot of anger in this area. If people lose confidence in the voice of the WMS, it could have an effect on missionary support, both financial and spiritual. I believe you have gone beyond the bounds of your mandate in this issue, and have done a lot of harm.

Lloyd R. Smith, Ingleside, Ont.

I cannot understand why almost the whole of one issue is devoted to one subject which is not the missionary enterprise of our church but with various angles of homosexuality.

According to the [inside front] the purposes of the magazine are:
1. to educate 2. to inform 3. to inspire 4. to motive to action.

Because we read, hear and see this information in the media and as we converse among our friends neither of the first two purposes are evident in this issue. I certainly find no inspiration in these articles. I am motivated to let you know how hurt and shocked I am for I have always been proud of the organization and now I don't wear my pin.

Mollie Harback, Calgary, Alta.

Whatever happened to our "Easter" issue of "Glad Tidings"??

Tidings indeed, but not what we are used to in over the 40 years I have been part of WMS and all it stands for.

"Glad Tidings through its content, encourages readers to become informed, educated, inspired and motivated to action".

Thus my response - the public is not ignorant when it comes to "gays"

- we don't need a complete issue to ram it down and spoil our "Easter" message.

There is sufficient scripture to back our beliefs in these matters, as you well know.

Please - we are in need of encouragement but not this kind.
Eileen Horne, Markham, Ont.

I have just read and thrown down in disgust the April 1992 issue of the so called "Glad" Tidings. As far as I am concerned, the articles in it were right up there with all the TV, newspaper and magazine junk.

I am not a prude, having been in close contact with drugs, gays, lesbians, sex-changes...it was my decision to encounter these people.

I do not want to read any more about sexuality in your magazine as I get more than enough from elsewhere IF I want to read or see it!!

I am sure the members of the WMS are all open minded and can make up their minds as to what is happening in this "wonderful" world of Sexuality!

Any more junk like this and you can refund my subscription.
Marjorie A. G. Christie, Calgary, Alta.

We should like to protest the April 1992 issue of Glad Tidings, as not fairly representing the whole spectrum of the homosexuality issue. Specifically, the PCIC's present scriptural stand was not underlined; the option of loving and respecting persons, yet with Scripture condemning sinful behaviour, was not given; and Dr. B. McNeel's September 1991 column in the Presbyterian Record (which offered the 'Exodus' alternative rather than 'simply acquiescing to the trends in secular society') was completely ignored. We found your articles ambivalent on the authority of Scripture, and not at all helpful to our WMS work.

At the Toronto-Kingston Synodical annual meeting it was suggested that the Editor of Glad Tidings be guided, by her Working Group through 'faxing' them proposed articles.
Knox Church WMS, Toronto, Ont.
(Same letter also received from Mimico WMS.)

I found this issue [April 1992] to be very thoughtfully prepared, including the perspectives of various peoples experience and the resources.

You are to be congratulated on dealing so well with the subject of sexuality.
Shirley Wigmore, Calvin Church, Toronto, Ont.

I would like to commend you on the articles, which I greatly appreciated. In fact it was very timely as I was able to recommend particularly Terry Hastings sermon to someone who was struggling with the very issues he addressed.

There are those in our church who may be critical of what I perceive to be a more "pro-active" stance as far as the content of Glad Tidings is concerned. I would like to affirm you in this - we need to be facing the issues and addressing them, particularly looking at them in light of the gospel. My vision of the future church is one that is not afraid to stand up and speak out rather than pretend that the concerns of our society and world do not exist.

I have also appreciated the editorials you write, which are honest and human and real. I am one who never used to "bother" to read Glad Tidings - I now read each issue with interest and learn something from it. Thank you!
Carol Loudon, Rogers Memorial Church, Toronto, Ont.

Forward In Faith

At several of this year's Synodical meetings, a questionnaire was distributed requesting suggestions for ways to reduce expenditures and increase income for the Women's Missionary Society. More than 80 thought-provoking replies were received and will be considered by the Finance Committee when it meets.

The replies are provocative and most indicate the deep commitment WMS members have in carrying out our aim and purpose. Of concern to many was the continuing support of education and training of children and youth, recognizing the retirement in 1992 of Lois Powrie who has focussed on that field of our work for many years. An immediate replacement for Lois is not being sought as we seek to understand where the position fits in our Society in relation to the Life and Mission Agency, but the work cannot be allowed to slide. Your prayers are needed for wisdom in making proper decisions.

Reaction to the question which asked 'Should we adjust our grant to the Board of World Mission' was varied but one optimistic reply stated 'Yes, upwards' and this seems to reiterate the "Go and Tell" theme of the 75th anniversary.

If we consider the gift we received from Jesus Christ, our reply to "what shall I give to the WMS" becomes simpler.

IN MEMORIAM

Judith Anne Young

Judith Anne Young, aged 49, died in Owen Sound on Friday May 22, 1992.

Judy, as she was known, was Director of Christian Education at St. Andrew's in this Ontario city for nearly twenty-one years, after holding the same position in Brampton for four years. Her interests were broad and imaginative, and encompassed adults both within the Church and in the community at large, as well as focussing upon children and young people.

Judy was much involved with both CGIT and Explorers groups, both of which evolved through the Society.

A memorial service was held on May 28, to celebrate Judy's life, filling the Church sanctuary to capacity. She will be sorely missed by all who knew her, but her unique gifts will continue to bless us.

-Judy Young

MISSION STUDY 1992-93: The Churches in Solidarity with Women

She Stood Up Straight

by Ian S. Wishart

Lois Klempa writes of the surprise of modern women when they read the Bible today. "How could we have read our Bible and missed what was so obvious?"

> Women have been "slow of heart to believe," but the scales are gradually falling from our eyes, and we are beginning to see. And we wonder why we were so blind. How could we have read our Bible and missed what was so obvious? Why did we never before notice that Jesus treatment of women was absolutely revolutionary, not just for his day, but for ours as well? Jesus went out of his way to make it abundantly clear that his teaching ... was meant for women as well as men. ..."Is it any wonder," as Dorothy Sayers says, that women "were first at the cradle and last at the cross?"

I was at a meeting last Monday of the Ecumenical Relations Committee of the Presbyterian Church in Canada, but there were many things discussed around the table, including the Ecumenical Decade of Churches in Solidarity with Women. June Stevenson of the Women's Missionary Society showed us the draft of a poster. It depicts the woman who stood up straight at Jesus' touch. It is a poster which will be distributed in coming months, one which we will see on the notice board at our churches and in other places.

How important it is that our generation should magnify and celebrate the place of women? Sometimes I attend meetings, or read pamphlets or articles which set me on edge. No man is fit, it would appear, to stand among the world of women. No man should have anything to say. Women will take over the world. It is heady stuff, but scarcely the world of reality. On the other hand we should celebrate the place of women. We should rejoice in this year following the celebration of the 25th anniversary of the ordination of women in the Presbyterian Church in Canada. We should give thanks to God for the recognition given to women in our church, and in Canada, and encourage them to hold that place.

The issue for our world is much bigger than the petty politics of the Presbyterian Church. Judge Robert Wells was speaking to the Rotary Club on Thursday. He described his work as chairman of the committee of the Canadian Bar Association supporting human rights in third world countries.

From Judge Wells' perspective, the problem of human rights in our world is largely an issue of women's rights. In many cases it is the right to live, the right to basic freedom, the right to personal security. We tend to think that slavery is something which was abolished a century ago in the battles of the American Civil War. Judge Wells told us that slavery still exists, in Africa, in Asia, in South America. In large measure it is child slavery, especially female child slavery. Slavery exists for purposes of labour on farms and plantations. Slavery exists for purposes of prostitution and sexual exploitation. Judge Wells quoted prices from several slave markets of the world. The prices have fallen in recent years because of the ready supply of children as slaves.

The Canadian Bar Association became involved in the matter of human rights in third world countries after a visit from a lawyer from overseas to the annual meeting of the association when Judge Wells was the president. In much of the world civil rights do not exist, because independent courts, judges and lawyers do not exist. Such judges as there are, are merely civil servants, acting at the behest, and in the interests of those who hold political power. A grant from CIDA made it possible for Judge Wells and some other lawyers to travel to Cameroon in west Central Africa to draw up a code of civil rights. This work was done at the request of lawyers in Cameroon, and such work is a response to an urgent need expressed by citizens of third world countries.

Our women's movement here is simply a parable for a struggle which is one of the profound struggles of our time. Whenever I think that our "feminists" have gone too far, something happens to remind me of the broader struggle, and I rejoice at what has happened here in Canada. I rejoice at what has happened in The Presbyterian Church in Canada. I understand that what has been done here needs to be consolidated, and the advances made here must not be allowed to slip back. I understand how fragile these advances are and how they must be cherished and protected and guarded by us all. In our gospel lesson the woman stood up, healed of her infirmity, and we are not wrong to see in that a parable of women standing up to take the place which Jesus knew was theirs.

I began by quoting Lois Klempa. Lois is one of the authors of a book which I would recommend: *Images of Ourselves: The Faith and Work of Canadian Women*, a book published by the United Church Publishing House to celebrate and promote the Ecumenical Decade of Churches in Solidarity with Women. It is an ecumenical book. Anglican, Baptist, Disciples of Christ, Lutheran, Presbyterian, Roman Catholic and United Church women contributed to it. It is meant for the women and for the members of all the churches. It has materials written by Presbyterians and more than a few references to Newfoundland.

In this season of Lent [when this was written] I wonder what should be our special discipline. I will not advocate a special diet. Giving up chocolate for Lent has never impressed me as a means to spirituality. I will not advocate special prayers, although that would be a wonderful Lenten discipline. I could advocate a special Lenten offering... for Presbyterian World Service and Development. My appeal for Lenten discipline is none of these things. I will appeal for Lenten reading. What are you reading in these days, and what is there in your reading which reinforces or encourages or challenges your Christian faith? One book I would suggest is this one: *Images of Ourselves: The Faith and Work of Canadian Women.*

- Ian Wishart is minister of St. Andrew's, St. John's, Newfoundland and a member of the Ecumenical Relations Committee.

Should We Be Angry?

Since 1975, the beginning of the UN Decade for Women, the need for recognizing the role of women and for improving their status has spread to all corners of the world. Governmental and non-governmental organizations have made steps to increase the number of women in higher public positions.

Measures have been taken to improve programmes for the education, health and development of women. Yet, ten years later, the number of women in top positions is still nominal; discriminatory practices persist and resistance against feminist movements is growing. However, most women, particularly church women, accept this subordinate position. They consider obedience and subordination as higher forms of spirituality and seem to prefer the protection of their menfolk to the competition they would face in the outside world. Most of them are not ready to go against traditional religious teachings. Therefore, relatively few women revolt or object overtly to the present discriminatory situation, whether Christians or adherents of other faiths.

For those who no longer have illusions about equality in the churches, complete abstention from religious practice is the most frequent expression of discontent. Others remain loyal to their religious institutions but dare to fight for reform from within the structures. The latter are relatively few in number, but their voices are growing stronger. They are guided by the fervent belief that most religious teaching is the product of patriarchal cultures which have strongly influenced attitudes about women. If women, themselves, could delve into the sources of these teachings and re-interpret them in the light of their own experiences, they would surely come up with very different theological perceptions!

Meanwhile, those women who are searching for recognition and new identity cannot help but be filled with anger. They are angered by the realization that religion has been used to subjugate them and exclude them from public life for no reason other than that they are women. Dottie Lamm, from Colorado, has traced the roots of this discrimination to earliest times. In an article that appeared in the Denver Post, she cites the following examples from Confucius to Aristotle, St. Augustine, the Koran, etc.:

- *"One hundred women are not worth a single testicle." Confucius (551-479 B.C.)*

- *"A proper wife should be as obedient as a slave....The female is a female by virtue of a certain lack of qualities - a natural defectiveness." Aristotle (384-322 B.C.)*

- *"Do you know that each of your women is an Eve? The sentence of God - on this sex of yours - lives in this age; the guilt must necessarily live, too. You are the gate of Hell; you are the temptress of the forbidden tree; you are the first deserter of the divine law." Tertullian (22 A.D.)*

- *"In childhood a woman must be subject to her father; in youth to her husband; when her husband is dead, to her sons. A woman must never be free of subjugation." The Hindu Code of Manu (C.100)*

- *"Among all savage beasts, none is found so harmful as woman." St. John Chrysostom (345-407 A.D.)*

- *"Any woman who acts in such a way that she cannot give birth to as many children as she is capable of, makes herself guilty of the many murders...." St. Augustine (345-430 A.D.)*

- *"Are women human?" (In the year 584, in Lyon, France, 43 Catholic bishops and 20 men representing other bishops, after a lengthy debate, took a vote. The results were 32 yes, 31 no. Women were declared human by one vote.) Council of Macon, France.*

- *"Men are superior to women." The Koran (C.650)*

- *"Women should remain at home, sit still, keep house, and bear and bring up children.... If a woman grows weary and, at last, dies from childbearing, it matters not. Let her die from bearing - she is there to do it." Martin Luther (1483-1546 A.D.)*

- *"Woman, in her greatest perfection, was made to serve and obey man, not rule and command him." John Knox (1505-1572 A.D.)*

- *"The souls of women are so small that some believe they've none at all." Samuel Butler (1612-1680 A.D.)*

- *"What misfortune to be a woman! And yet, the worst misfortune is not to understand what a misfortune it is." Kierkegaard (1813-1855 A.D.)*

- *"Blessed art thou, Oh our God and King of the Universe, that thou didst not create me a woman."*

- *"It seems to me that nearly every woman I know wants a man who knows how to love with authority. Women are simple souls who like simple things, and one of the simplest is one of the simplest to give.... Our family airedale will come clear across the yard for one pat on the head. The average wife is like that. She will come across town, across the house, across the room, across to your point of view, and across almost anything to give you her love if you offer her yours with some honest approval." Episcopal Bishop James Pike (1968 A.D.)*

- Asian Church Woman Third Quarter 1986.

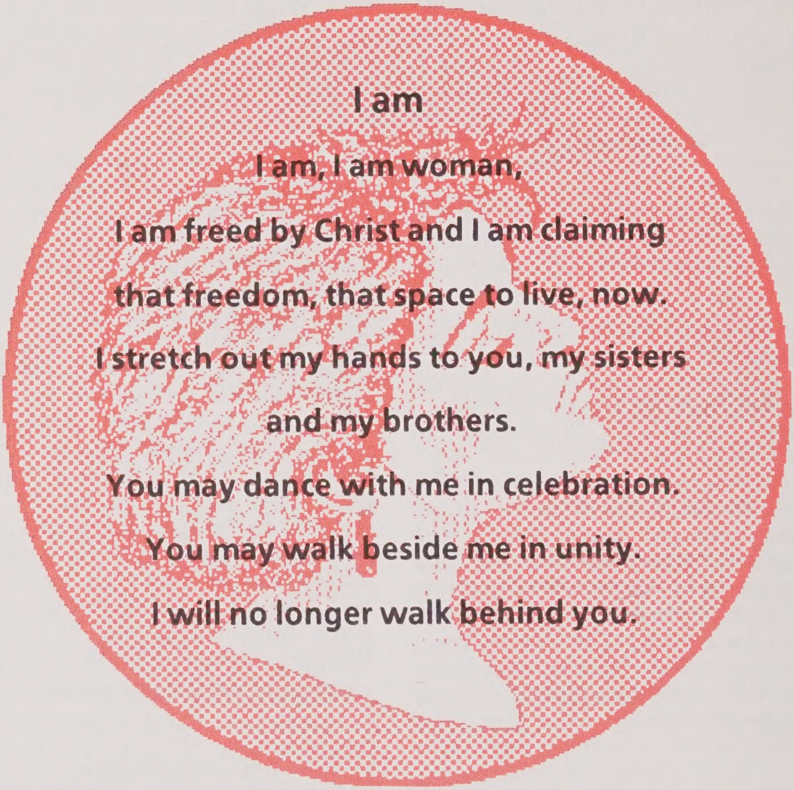
Group Activity

- **Divide into groups of three**
- **Give each group one example above to discuss. Think about how the statement makes you feel**
- **Come together and share your reflections**
- **Send us your brief comments or tell us what sayings have influenced your spiritual journey. We'll print some of them over the study year. EDITOR**

JUBILEE '93
Western Women's Conference
to be held at
Trinity Western University
Langley, B.C.
June 25-27, 1993

Sponsored by British Columbia
Synodical,
Women's Missionary Society,
Presbyterian Church in Canada

Contact person: Mrs. K. C. Doka,
14757-16 Avenue,
White Rock, B.C. V4A 1R5



I am

I am, I am woman,
I am freed by Christ and I am claiming
that freedom, that space to live, now.
I stretch out my hands to you, my sisters
and my brothers.
You may dance with me in celebration.
You may walk beside me in unity.
I will no longer walk behind you.

Hamilton and London Area Educational Consultant

The Council Executive is pleased to announce the appointment of Margaret Greig as AEC for the Synod/Synodical of Hamilton and London effective August 1, 1992 on recommendation of a search committee made up of representatives of the Hamilton and London Synodical, Synod CLC committee, the Life and Mission Agency and the Council Executive. Margaret has recently been working as a Freelance Worker in the Synod as well as half time Youth Worker at Paulin Memorial Presbyterian Church, Windsor. She graduated from Ewart College in 1967 and is looking forward to the opportunity of working for the Society.

- Margaret Greig

THANKSGIVING WORSHIP SERVICE

Thanks, for *Everything!*

by Jim Taylor

PREPARING OURSELVES

INVOCATION (based on Deuteronomy 8:12-18
Leader: Do not forget the Lord your God.
People: We will not forget the Lord our God.
Leader: When you have plenty to eat, and good houses to live in, when your possessions have increased, do not become proud. Do not forget God who rescued you from Egypt, where you were slaves.
People: We will not forget the Lord our God.
Leader: God led you through the vast and terrifying desert. God made water flow out of the rock, and gave you manna to eat, and sent hardships to test you.
People: We will not forget the Lord our God.
Leader: Do not think you have made yourselves, by your own strength.
People: We will not forget the Lord our God.

HYMN "Now thank we all our God" #103 Book of Praise

SHARING TIME

Leader: To ground our thanksgiving in real life, I would like you to identify something that has happened, something you have done, for which you are thankful. (With a small group, the leader could go around the room inviting comments, or simply ask people to call out ideas at random. In a larger group, the leader may need to limit the number of responses.)

Leader: We also need to remember that not everything in our lives is a joyous celebration. For the Hebrew people, the desert was a time of hardship and suffering, as well as a time of freedom. So I ask you now to think of something that troubles or disturbs you, something that gives you grief or pain, something that you have difficulty feeling grateful about. (Again, either around the room or random comments.)

PRAYER OF CONFESSION, ASSURANCE OF PARDON

Leader: O Lord our God, we don't always understand your wisdom. You make the rain fall on both the just and the unjust; you make the sun shine on both the righteous and the sinners. We have had our share of the sunshine

for which we are thankful. But we have also struggled with some of the storms which we have named. We confess that sometimes, in the rain squalls, we have not been grateful to you; we have felt bitterness and hostility towards you and towards others. Cleanse our hearts, we ask you; wash our thoughts as white as our laundry; scrub our souls free of tarnish and stain. We ask it in the name of Jesus, who taught us to pray, saying...
All: *Our Father...*
Leader: Hear this good news--Jesus Christ came into the world to heal the sick and the suffering, to give sight to the blind, to free those imprisoned by their experiences.
All: Thanks be to God.

HEARING GOD'S WORD

FIRST READING: 2 Corinthians 9:9-15

HYMN "Great is thy faithfulness"#85 Book of Praise (or "When I survey the wondrous cross" #178)

SECOND READING: Luke 17:11-19

REFLECTION

Reader 1: It's easy to be grateful for the good things in life: recovery from illness, a promotion at work, a child's graduation, the birth of a grandchild... These are like the land of milk and honey, to which God led the children of Israel.

The trouble with good things is that we start to take them for granted. We begin to think that we earned the promotion by our own hard work and talent. When a child turns out well, we take the credit for being good parents. We persuade ourselves that we deserve that holiday trip, that new car. We start to believe we have a right to good health, to happiness.

We need to remember that God led the Hebrews out of Egypt, not into the promised land, but into the terrifying desert. They received manna because they were starving; they had to get water from a rock because there was nothing else to drink in that burning wasteland.

Reader 2: The one leper who came back to thank Jesus was grateful for his healing, certainly. But almost certainly, he was not grateful for the disease he'd had.

We have a saying, that "misery loves company". Ordinarily, Jews would never associate with Samaritans. Like any family feud, the closer the kinship, the more bitter the division. But such was their misery that nine Jews and a Samaritan had clustered together; their common suffering overcame their hatred of each other.

They were barred by law from even approaching Jesus. So they stood up together and yelled at him for help.

When they discovered they were healed, nine of them couldn't wait to get out of each other's company. They scattered--back to their homes, their families, their jobs. They wanted to leave the memory of their former misery as far away as they could.

But one man remembered--the Samaritan. He took the risk of going back to where he had huddled with other lepers, to where he had been spat on and cursed, to where people would recognize him. He came back to praise God.

Reader 3: Perhaps in later years, he would tell his grandchildren, "If I had not had leprosy, I would never have called out to Jesus. And he would never have blessed me."

After all, it is not when things are going well that we acknowledge our need for God, but when things are going badly. We don't go to doctors when we're healthy. As long as we're winning at golf or tennis, we don't need to take lessons from the pro. It's only when things go sour that we seek counselling, or retraining. We turn to Jesus for help in our bad times.

"God works in everything for good," Paul wrote to the Romans.

And to the Thessalonians, he wrote: "Be thankful in all circumstances--this is what God expects of you." Paul himself did not have all good news. He was imprisoned for his faith--but he was able to thank God for it.

Perhaps we shouldn't restrict our thanksgiving to only the good things. Let us pray:

RESPONDING TO GOD'S WORD

Leader: God, we offer to you now our trials and tribulations. We thank you that through them we may come to know you better, and to understand more clearly your will for us. Give us the courage to call to you; give us the strength to run to you for healing; give us the humility to praise you for your goodness in all things. In the name of Jesus our example. Amen.

An **Offering** may be taken here.

HYMN "Praise God, from Whom all blessings flow" #603 Book of Praise (or "Praise, my soul, the King of Heaven" #250)

BLESSING

Leader: Now may the God who gives us peace make you whole and holy in every way, and keep your whole being--body, mind, and spirit--free from fault. And may the grace of our Lord Jesus Christ be with you, now and always. Amen.

Dear Friends

Peggy Reid,
Box 5584,
Limbe, Malawi
March 1992

All right,

so maybe it didn't have the style of "Gone with the Wind", nor the suspense of Hitchcock's "Psycho", and maybe the costume designers won't win any international awards, and perhaps, the actresses won't be up for this year's Oscars

BUT....

what it might have lacked, it made up for in its preparation and the enthusiasm of its participants.

For a week this fall, 11 women from two presbyteries within the Church of Central Africa Presbyterian (our partner) came to the Chigodi Women's Centre for a course on Developmental drama. Sponsored with funds from the Presbyterian Church in Canada (Presbyterian World Service & Development), the women studied how to make use of drama to teach both biblical and developmental themes to their congregations and to the people within their communities...but it wasn't just a time of study!! Near the end of the week, the 11 women went to a neighbouring village, obtained permission from the village chief, and proceeded to perform their drama at the market.

It takes a lot of courage to perform your drama, in the middle of an open air market, without stage, props, costumes or lighting, with people milling all about you, haggling over the price of tomatoes ...But perform it they did, and within five minutes, 200 people had formed a circle around the actresses, their shopping forgotten...laughing and nodding in agreement with the drama. They were nodding in agreement to the difficulties that occur when alcohol enters the family. They were recognizing the importance of the church's intervention at such times, and they were learning (amidst all the humour) about the importance of latrines, where they should be built, and of how, with latrines, the hygiene within the community would improve.

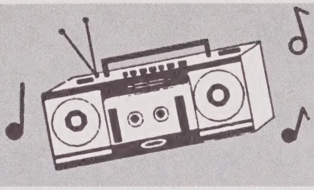
The drama lasted 45 minutes, and a more enthused audience you could not have wanted, and a happier "cast" you couldn't have found! They left the market singing and laughing...already planning the theme of their next drama.

As for the people in the market...they were still talking and chuckling about the drama the following week....

As I write this I realize that much "water" has flowed under the bridge; (not literally, as rains are scarce this year.) I've had my first furlough in Canada November - January and had great fun visiting both PCC and UCC congregations and trying to answer various and sundry questions concerning Malawi. (I must admit to being stumped with the question, "What is the average rainfall in Malawi?!" ... then again I don't know the average rainfall in Canada!!)

Peggy Reid

CELEBRATING YOUTH



Celebrating Confusion and Change

"I am sure that you can celebrate change", many people would say, "but how can you celebrate confusion?"

This last few months have been filled with so many meetings and conferences that at times I have been uncertain as to where I have been, where I am going, or what I am doing next. First there was the trip to Mexico that I referred to in the last Glad Tidings. This was followed by....

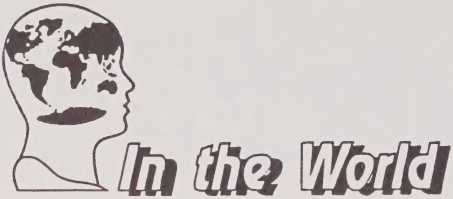
The CAT (Children and Teen) Conference: A sign of hope in the midst of confusion. Approximately 45 people came together to talk about the need for a new approach in our ministry with children and early teens. We want them to develop a foundation for their faith which will influence their actions in the present and in the future. Many good training opportunities were given in the past which prepared people to take leadership roles as times and programmes within the Church changed.

Next came the *WMS Council meeting*, followed within a few days by the *General Assembly*. Both of these meetings were influenced by people attending who were either representing, or concerned about, the young people of our church. History was made as six members of the Order of Diaconal ministries were appointed, for the first time, as Commissioners. All of them were concerned about the educational programme of the church which, at this time seems to be in a state of confusion. Nothing seems to have been decided about who is responsible for what programmes. Some age groups may even fall between the cracks because they are not mentioned specifically. A sign of hope in the midst of confusion is seen in the fact that the General Assembly accepted the WMS recommendation that the ministry with children and youth be discussed by both the Missionary Societies and the Life and Mission Agency to identify the needs of children and youth and find a way to minister to them.

The Order of Diaconal Ministries held its Biennial Council right after General Assembly. It was a time of celebration because the Assembly had made active members of the Order of Diaconal Ministries members of the Courts of the Church with full voting privileges.

The last meeting, the *World Federation of Diaconal Ministers and Sisterhoods*, was held in Wolfeville, Nova Scotia. The theme was "Christ with us in the storms of life." One of the major theme addresses was given by Dr. Heather Johnston. We are pleased that one of our delegates, JoAnne Walter, was selected to represent the Diakonia of the Americas and the Caribbean (DOTAC) on the World Federation Executive. Confusion - change - I celebrate them both.

Lois Powrie



CHURCHES IN SOLIDARITY WITH WOMEN

STUDY THEME

The Ecumenical Decade of the Churches in Solidarity with Women (1988-1998) was launched by the World Council of Churches to provide a ten-year framework for the churches to express, in tangible terms, solidarity action with women. At the time of the launching of the programme it was decided that a mid-decade critical reflection would be necessary to assess the progress made and to plan creative ways of facing the remaining challenges of the decade.

In preparation for the reflection, a meeting of women staff of the WCC and contact persons from the regions was held (10-18 February) at the Ecumenical Institute-Bossey near Geneva. Eighteen women representing regional and national councils of churches presented reports of the work being done by the churches and women's organizations in different parts of the world.

At the end of their meeting the participants called on the WCC to facilitate greater exchange of information between the regions and to support the women's efforts in giving new energy to the decade.

The participants identified three priority concerns for which they urged greater solidarity from the churches: the global economic crisis and the burden laid on women by structural adjustment programmes; violence against women in church and society; and racism and xenophobia and their effects on women.

In view of the stated concerns, the participants also proposed a mid-decade day of prayer to be observed between Easter and Pentecost next year by member churches in order to re-dedicate themselves to the purpose of the decade. [EPS]

WOMEN THEOLOGIANS FORM RESEARCH BODY

An association of Protestant women theological researchers has been formed in Italy. Known as Sophia, the association was formed following a meeting of women ministers and deacons of the Italian Protestant Federation (IPF), 31 January. The body aims at furthering research among women theologians, reflecting on the role of women in the church, and on maintaining contacts with associations of women with similar goals. [EPS]

ELECTION OF WOMAN BISHOP RAISES CONTROVERSY

The election of the first female Lutheran bishop has caused a widespread controversy within the Protestant churches in Germany. While many leaders in churches and ecumenical organizations both in Germany and internationally have welcomed the election of 47-year-old Maria Jepsen as the future bishop of Hamburg, harsh opposition has come from the conservative evangelicals. Some object to Jepsen's theological position which she describes as 'moderately feminist', others regard any female bishop as unbiblical, reports *Idea*, the Evangelical Alliance news agency of Germany.

Maria Jepsen was elected in April by the synod of the North Elbian Evangelical Lutheran Church. [EPS]

TV AND RADIO STATION LAUNCHED

Nicosia, Cyprus - Archbishop Chrysostomos, head of the Church of Cyprus, announced to the public the opening of the church-owned *Logos* TV and radio stations. The two channels started their broadcasting with the Easter Mass from St. John's Cathedral in Nicosia.

"The days when the faithful used to flock to the churches to hear the sermons and clear their conscience of all evil are long gone," explained the Archbishop in his press conference. "The church needs to be in touch with its crew. Now we can approach the people in the comfort of their own homes," he added, "people will find room for salvation."

O Logos (The Word) station hopes to provide its viewers with quality TV offering educational and family entertainment, while keeping abreast of political and other events. "Our main purpose is to educate and enlighten the people morally," said the Archbishop. "We know what our mission is...." [MECC]

RETURN OF LESOTHO KING HAILED

South African Anglican church leaders have welcomed the impending return to Lesotho of former King Moshoeshoe II who fled into exile to Britain in 1990 after being ousted by the military. The leaders said in a statement addressed to Lesotho Anglican Bishop Philip Mokuku that they wished to express their 'solidarity' with the church leaders in Lesotho in their effort to find a political settlement there. 'We assure the people of Lesotho of our prayers as the king returns and express the hope that the king, the military government and the nation will work together in the interests of justice, peace and democracy', the statement said. [EPS]

BWM

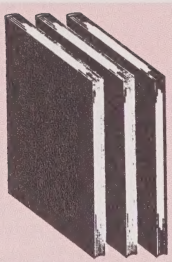
FEMALE LITERACY - A CRUCIAL NEED (CIIR News - Dec. 1991)

In March 1990 the World Conference on Education for All called on governments to reduce adult illiteracy to half its 1990 level by the year 2000 and to "significantly reduce the current disparity between male and female illiteracy rates".

Closing the gap will have several effects. At a social level, literate women are more likely to send their children, including daughters, to school. Economically, literate women are more able to use a bank and gain credit to participate in income generating activities. And at a personal level, literacy reduces women's feelings of humiliation and powerlessness, giving them the confidence and courage to participate in socio-economic organizations, to influence family decisions and take on positions of leadership. (Presbyterian World Service and Development supports programmes in women's literacy in Africa, India and Central America.)

CANADA

Five elders were ordained Sunday, February 9 at the **Calgary Korean** Presbyterian Church. Among them was Mrs. Sun Bok Kim, the first woman elected and ordained in this congregation and the first woman ordained as an elder in a Korean congregation within The Presbyterian Church in Canada. We celebrate this important milestone in the life of the church.



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LET'S CELEBRATE! CANADA'S SPECIAL DAYS *by Caroline Parry. Published by Kids Can Press. Price $14.95*

Not only are there more than 250 special days to celebrate in Canada, but such special seasons as Christmas have many cultural traditions and ways of celebrating. The author describes the origins and significance of many of these and the changes and adaptations to situations and seasons in Canada. You can also learn about the foods, decorations and games of groups in various parts of the country.

You may know how Christmas trees and Christmas cards got started, but what about Christmas seals? Traditional ways of celebrating Christmas include that of the Mexican community in Vancouver which organizes and visits the homes of its members in a procession called "Posadas", which represents a pilgrimage on the nine nights before Jesus' birthday.

Each season has its own festivals among the different cultures, and there are also the Canada-made celebrations such as Canada Day on July 1 with unusual activities in some areas. In Churchill, Manitoba, there is an annual Canada Day relay race with the last runner taking a plunge into Hudson Bay (water temperature usually no more that 10°C). The Caribana Festival is also a uniquely Canadian festival.

There are instructions for making a Dragon Kite, corn-husk dolls; how to save autumn leaves; which Canadian flowers are edible; and how to make your own Fortune Cookies.

It's a treasure of information - for your enjoyment!

Helen C. Young

JAMES AND THE INTEGRITY OF FAITH *by Frances Taylor Gench. Published by Horizons. Price $4.50.*

This Bible Study prepared for the Presbyterian Women in the United States for 1992-93 is based on the Book of James. The author, the Rev. Frances Gench is associate professor of biblical studies at Lutheran Theological Seminary in Gettysburg, PA.

The book of James is a very practical, down to earth book which could have been written yesterday. It was written to Christians who had already heard the Gospel and responded positively to it. James "instructs his readers on how to put theology to work, how to put faith into practice. He urges believers to apply Christian faith to every aspect of life." And he does this in ways that sometimes make us squirm as we see how true to life they are. James took it for granted that his readers knew and appreciated the teaching of Paul on faith. James' teaching compliments that of Paul. For James, faith means loving obedience to the commands of God.

There are nine study sessions with explanations of the passages from the Bible and plenty of discussion suggestions. The various chapters consider: behaviour consistent with our convictions; prayer and God's constant will for our wholeness; our response to God's word - this must be followed by doing; examination of our prejudices and how we show them; recognition that faith without works is dead; seeing the power and potential for evil of the tongue; asking ourselves whether we consider that our cultural values and the values of God are the same so that we think that what we are doing is pleasing both to God and the world; showing us the dangers and temptations of wealth and an appeal to all Christians to develop a community of faith where they pray together and demonstrate love and concern for one another.

At the back of the book there is a section of suggestions and helps for leaders prepared by Mary Duckert.

The book of James happens to be one of my favourites. It is rarely offered for study. It makes a refreshing change and will reward any group which uses it.

Mary Peckover

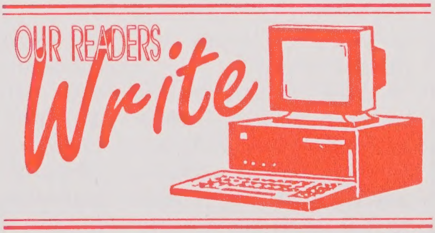
THE MAKING OF THE NEW REVISED STANDARD VERSION OF THE BIBLE *by Bruce M. Metzger, Robert C. Dentan, Walter Harrelson. Published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1991. Price $9.95.*

My first thought on scanning this book was that it was just a repeat of the sales pitch for the NRSV. But when I began to read it I found a fascinating human story of how the committee dealt with the issues from newly archaic English language, of maintaining both the poetry and the meaning, and with attempts to make the scriptures speak to the people of today. It wasn't easy; the translators were human and they did not always agree. Each issue is well illustrated with examples. I found myself wanting to look up the examples in my bible.

This is not a sales pitch. It is the story of a labour of love, of excitement and shared discoveries written by three of the thirty or so scholars who were members of the committee. Incidentally none of the translators was paid; they worked long hours on individual projects at home, and at meetings for sixteen years.

Who needs to read this book? All those who read and study the bible; all those who have shiny new copies of the NRSV in their pews, and all who don't. It should be in every church library. It is easy reading.

Helen Tetley



"Glad Tidings"

I still can't believe you gave space in our January/92 issue on pages 10-12 for that article titled "God, A Sexual Abuser?" I think it is blasphemous! This troubled person is a pretender who needs psychiatric help and we give publicity to *one* of her wild comments!! How ridiculous!

Our God acts like a LOVING Father! But - He is our SPIRIT God. Let's not insult our God!

J. I. M., Sault Ste. Marie, Ont.

"I" - Witness

"There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light." (Matthew 17:2) NIV

Visions are not common to most of us in our daily lives. Yet, those spiritual experiences have played a special part in the lives of men and women of God throughout the ages.

The Shorter Oxford Dictionary on Historical Principles defines vision as "Something which is apparently seen otherwise than by ordinary sight, especially, an appearance of a prophetic or mystical character, or having the nature of a revelation supernaturally presented to the mind in sleep or in an abnormal state."

We know that behind a vision lies a purpose. For example, God spoke to Jacob in a vision to direct him to go with his family to Egypt. (Gen. 46:2) Visions are also a part of the Book of Revelation to John, that powerful message of hope and encouragement to strengthen believers in times of suffering and persecution. Today, God continues to use them to influence and direct our thinking and actions.

On St. Patrick's Day, I happened to read Matt. 17:2 during my studies of his Gospel. Suddenly I sensed a deep spiritual awakening, a thrill, a revelation! This was the picture of Christ which was almost duplicated in a vision which I experienced a few years ago in a great gathering of Christians in a healing service.

During a period of prayer I was literally transported into a scene where before my eyes, there stood the dazzling figure of Christ. His whole being radiated a light so powerful, so radiant, that it lighted up the uplifted faces of thousands of worshippers. Beyond them lay an outer wall of that evil blackness that strives to trap the human soul which I sensed had been dispelled by Christ, "The Light Of The World". What a privilege it was to see my Lord in all His glory — the "Transfigured Jesus", as I now understand it.

What an inspiration and reinforcement it was to my belief in Jesus as the true Saviour and Redeemer for humankind. How can we as witnessing believers, remain quiet when we see and know that we are the recipients of God's most precious and loving gift—His Son. Yes, that Jesus who saved us from death, who has promised us eternal life, whose living presence within us, working through the Holy Spirit, has empowered us to live more godly lives, and spread the Good News to all peoples!

God does not give us gifts and blessings to be stored in a cupboard "out of sight, out of mind", or to be put on a shelf just to be admired. All His gifts are to be shared with others, and His most precious gift, our Saviour and Redeemer, is no exception. Therefore, let the vision of the transfigured Christ so lighten our daily lives that the name of Jesus will be honoured and shared through our hearts, voices, thoughts and actions.

Edward P. Mason,
Toronto, Ontario

In the Society

SYNODICAL

The 45th Annual Meeting of **Hamilton and London** Synodical met in Durham Church, April 22-23, 1992. The theme was "Forward in Faith", with 285 women in attendance. The Synodical was constituted by President, Helen Billiald.

Presentations were made concerning Native Ministries by Hamilton Presbyterial; Caring Ministries by Maitland Presbyterial; Urban Ministries by London Presbyterial; Educational Ministries by Niagara Presbyterial. The Bible Study was conducted by Evelyn Murdoch, AEC. Miss Murdoch had Freelance Workers Margaret Greig, Frances Nugent and Helen Sinclair assisting her throughout the Synodical.

Tuesday evening was dedicated to Evelyn, retiring Area Educational Consultant. The Junior Choir of the Durham Church entertained followed by a duet sung by Diana Tubb and Vi Wilson. Each Presbyterial paid tribute to Miss Murdoch either by skit, poetry or song. Several of Evelyn's classmates were in attendance.

On Wednesday the new officers were installed.

Photo: Alice Brown

-Guest speakers with Bea Scott (centre).

"Accountable Christians" (I Corinthians 4:1-2) was the theme of the **Saskatchewan** Synodical, March 27-28, held in First Church, Regina. Helen McLeish, Treasurer of Council Executive, was our guest. She gave presentations on Stewardship, encouraging us to do our best and to "dig a little deeper".

President Marguerite Hyndman presided at the meeting. An interesting Bible Study was conducted by Donna Wilkinson, AEC. Superintendent of Mission, the Rev. Robert Wilson showed slides and spoke on his recent trip to Japan.

One "loony" each was given to those present to use as a talent to be invested and returned with "your story" and a donation to your group.

The Communion Service was conducted by the Rev. Rod Ferguson. Mae Morris was elected Synodical President for 1992.

The 78th Annual Meeting of **Manitoba and Northwestern Ontario** Synodical was held in First Church, Thunder Bay, April 24-25, 1992. The theme was "Stewardship is Faithfulness". Jean Campbell, Winnipeg, presided.

The Rev. Jim Patterson, assisted by his wife Donna, conducted a very meaningful Communion Service on Friday evening.

Saturday morning started with a Worship and Remembrance service conducted by Gloria Kennedy and Jean Thomas, Brandon Presbyterial. This was followed by a panel "How Our Lives Affect Others" presented by workers from "Shelter House", "Meals on Wheels" and Faye Paterson, "Transition House". This presentation highlighted the mission study being used this year, "Living Values in Changing Times".

Signe MacKay, Thunder Bay, provided a short period of humour when she portrayed caricatures of members of Superior Presbyterial.

The Rev. Blake Carter, AEC, illustrated the work that his job entails.

PRESBYTERIAL

The 78th Annual Meeting of **Montreal** Presbyterial was held in Mount Royal Church, Town of Mount Royal, Quebec, on March 14, 1992. Presiding was President, Lois Klempa. Prior to the meeting members attended the Memorial Service for the Rev. Alison Stewart-Patterson in Maisoneuve-St. Cuthbert Church, Montreal.

The meeting began with a welcome from the Rev. Hugh Jack. Ina Harper gave us a history of the church.

The worship service was led by the Rev. Glynis Williams and a special musical preview "It's Cool in the Furnace" was sung by a youth choir under the direction of Lorna Simard.

Special speaker was the Rev. Joe Reed, Presbyterian Missionary in Central America and the Caribbean, who gave an update of the work there.

Workshops took place dealing with: the WMS - the same yesterday, today and forever?; and introduction of a new video on refugees.

Following supper a sing-song was led by Jocelyn MacKay.

The installation of officers for 1992-93 was performed by the Rev. Wally Hong.

Betty Jordan was presented with a gift on retiring after twenty years as Correspondence Secretary.

Maitland Presbyterial for the first time started their spring rally with a salad supper and held their meeting in the evening.

President, Erlma Haldenby welcomed everyone and opened the meeting with a reading "Life in Christ". Margaret Mann, Audrey McKague and Jo English, representing the Wingham Goforth Auxiliary conducted the worship service.

An honorary membership certificate was presented to Marguerite Beirnes of the Molesworth WMS.

The scenario on Caring Ministries that Maitland was responsible for at the Synodical meeting in Durham was again given for everyone's benefit.

Elizabeth Moore and Jane Coppele of Hamilton showed the pictures of the Inner City Mission work in Winnipeg and told of the many physical, emotional and spiritual needs of the aboriginal children there.

The singing of Amazing Grace and prayer by Audrey Adair brought a very successful rally to a close.

Phyliss Benedict, Peterborough and currently a teacher at the Havelock & Belmont Public School, Havelock was guest speaker at the semi-annual meeting of the **Peterborough** Presbyterial of the WMS held at St. Andrew's Church, Campbellford, Ontario May 13, 1992.

Mrs. Benedict realized her dream last summer when she was chosen to take part in a project overseas in International Education. Along with three other teachers, she was assigned to Central India where she taught teachers through Audio-Visual Technology. She told of the customs and culture of the Indian people.

The Worship Service based on Acts 2:12-21 was led by the Warkworth group.

The Presbyterial will sponsor two girls from Cobourg to summer camp this year.

Sing Songs were led by Faye McMillan, Havelock and Jackie Kelly, Norwood and a beautiful solo, "There is No Greater Love" was sung by Margaret McMillan, Campbellford, accompanied by Fern Rutherford.

St. Stephen's Church in Creston, B.C. hosted the 78th Annual Meeting of the **Kootenay** Presbyterial February 20-21, 1992. Participants came from Cranbrook, Kimberley and Nelson to join the Creston group for an action-packed assembly centred around Christian witness.

Synodical President Arlene Duff of Vancouver installed the new Presbyterial President Frances Rivers, along with the other new members of the executive.

Featured speaker was Ivy Howard, AEC, from Vancouver. She spoke of giving within the church, and insofar as the WMS was concerned, of maintaining the leadership positions the group now has or sacrificing with respect to the educational services now in place within the church structure.

This WMS meeting took place as a joint Presbytery - Presbyterial session in which for the first time men and women met together within the church community to conduct business and share fellowship.

- Arlene Duff (left) installs Frances Rivers as Kootenay Presbyterial President.

LOCAL

On February 13, 1992 the Guild of **Calvin** Church, **Abbotsford,** B.C. presented a plaque to the Rev. Donald Carson and Mrs. Carson in honour of eleven years and three months of devoted service to our congregation.

At the Tea and Bake Sale on March 14, we served sponge cake with strawberries and ice cream and tea.

A Pancake Breakfast was held for the newcomers to the church. After church on April 26 a luncheon honoured Mr. and Mrs. Carson's retirement.

The WMS Auxiliary of **St. Andrew's, Penticton**, B.C. participated in the Sunday morning Thankoffering service of May 17th.

WMS Thankoffering envelopes had been distributed to members of the congregation the previous Sunday. The Rev. W. Perry's challenging sermon topic was "Commissioned for Mission". Representatives from the Sunday School presented a cheque for $100.00.

A social hour in the downstairs lounge followed the service. Members of the WMS served light refreshments.

At the regular monthly meeting of **St. Andrew's, Penticton**, B.C. on May 20, 1992, a slide show on Japan, augmented by a table display of postcards and other mementoes of that country, was very well received by members and many guests from the congregation.

Margaret Walker, sister of our President, Grace Bragg, brought the slides and gave a most interesting commentary of her trip to Japan. Mrs. Walker is a past President of BC Synodical and at present Daytime Adult Group Secretary of the Friendship and Service, Westminster Presbyterial. Secretary Helen Beaugrand had prepared an interesting display of Study Resources on Japan. She also gave the devotional, using the text, "You are the salt of the earth", telling us how vital and essential salt is to the world, in the same manner Christians are expected to be for the work of WMS and the church.

On Sunday April 5th, the women of the Joy Mahood WMS conducted the service of worship at **St. Columba** Church, **Parksville, Vancouver Island**, B.C. The service, including scripture readings, prayers, children's story and an outline of the work of the WMS, locally, nationally, and overseas and a brief report of the Annual Synodical Meeting in Vancouver, was shared by several members of the group. One of our newest members, Gladys McKinnon of McDonald's Corner, Ontario gave the closing prayer. We felt privileged to have the Rev. Denis Mahood, husband of the late Joy Mahood give the sermon. The service was very well received by the congregation. We hope to make this an annual event.

At **Knox** Church, **Morrisburg**, Ontario on Mother's Day, Sunday May 10, 1992, the WMS presented Candy Duval with a Certificate of Appreciation for her work in the the Sunday School and with the Teen Group.

A successful family night was held at **Knox** Church, **Morrisburg**, Thursday, May 21 under the direction of Margaret Reynolds and Ruth Kirkwood. Worship Service was conducted by the "Teens". The Explorers presented a play "David and Goliath" and the COC did an Echo Pantomime on Zacchaeus.

Presentation of awards and certificates was followed by a sing-song accompanied by Candy Duval and Catherine Blatch on guitar.

Special guest for the evening was Mary Moorehead who brought greetings from the Presbyterial.

An Honorary Life Membership certificate was presented to Jean Lamb of Morrisburg in recognition for her years of work and devotion to the WMS.

ANNIVERSARY

The WMS of **St. Andrew's, Fenelon Falls**, Ontario, celebrated their 100th Anniversary with a special service at the church on April 4, 1992. Approximately 75 guests attended. The service was conducted by the minister, the Rev. Shirley Jeffery. Betty Griffith read the scripture and Joy Bonner gave the history of the group. Guest speaker was Marcia Whyte from Bobcaygeon who brought an inspiring and challenging message. Helen Torrey, president of Lindsay Presbyterial, and Barbara McEachern, secretary, brought greetings and congratulations. June Nesbitt sang two lovely solos, accompanied on the organ by Blanche Simpson. After the service, a time of fellowship was enjoyed over tea. A beautiful anniversary cake was baked and decorated by Lorrie Cosens.

- The three remaining members of the group are pictured cutting the cake. L to r: Florence Lanchbury, Molly Lawrence, former member Edith Jewell, and Muriel Richardson. The Bolsover women's group presented an Honorary Membership Certificate to the WMS of Fenelon Falls.

- Left: The WMS of St. Andrew's Church, Beeton, Ontario, celebrated their 100th Anniversary October 9, 1991. L to r: Bessie Agar, Velma Brandridge, Flossie Lillico, Aileen Polkinghorne, President, Marie Logan, Merle Dermott, Annetta Cranston. Absent from picture Roxie Gamble.

Correction: Under "Honorary Memberships 1991" in May GLAD TIDINGS Norma Goldsmith's address should read: Welland, Ont. not "Oshawa".

Employment Opportunity

The **Women's Missionary Society**, (W.D.), of The Presbyterian Church in Canada, is seeking an **Executive Secretary**, effective January 1, 1993. If you have strong leadership abilities - are an experienced administrator - have training in theology and education - are able to work easily with all kinds of people, professionals and volunteers alike - are in sympathy with the aims and purpose of the W.M.S. - have knowledge of the Society's past, and a vision of what its future might be - then, you are invited to apply, by sending a resumé and covering letter to Mrs. Esther Powell, Convener of Selection Committee, W.M.S. (W.D.), Room 100, 50 Wynford Drive, Don Mills, Ontario M3C 1J7, before September 30, 1992.

A complete job description will be available upon request.

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Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

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CREDIT: Front Cover - The little girl with the large pumpkin is Angela Hardy who attends Sunday School at Hamilton Road Church, London. She is the great-niece of Frank LeSauvage who grew this 130-pound pumpkin.

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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

The WMS now has the same phone number as the Presbyterian Church Offices: 1-416-441-1111. Each person has their own extension and a "mailbox" where you can leave a message if that person is unavailable. Remember our office is open from 8.45 until 4.00 p.m. Watch for further information.

ENCOUNTERS on the STREET

by Diane Dadian

Bleeding from a scalp wound, the young man staggered away from the wreckage of his car and back up the gravel road towards town. All he wanted was help. He felt cold and muddled, unable to think clearly. His left knee was swelling rapidly and each step hurt horribly. If only someone would take care of him!

Then he saw her just around the corner, checking her mailbox. She was his mother's age, an immense bitter-tongued woman who played the piano in the little white church. Her eyes widened at the sight of him.

Danny

"I knew you'd come to no good!" she exclaimed. "You always did drive too fast! I told you so!"

Incredibly (and this is a true story), she turned her back on him and marched back up her driveway to her own house. Even the hollyhocks shook as she slammed the door.

Later, at the hospital 22 miles away, his mother felt another kind of trauma. Couldn't that wretched woman have controlled her tongue? For years they had been trying to coax Danny back to church where he had gone as a little boy. This would have been a golden opportunity to show him love and concern.

Confronted by someone in trouble, many of us react like that church pianist. We may miss the fact that here is a person precious in the eyes of the Lord.

We can be like that church pianist with our clumsy fingers pounding out hymns, struggling with flats and sharps. We can breathe a sigh of relief when the worship service is over and we managed to keep up. But all the time, the Lord wants to use us as instruments, too! That woman could have been an instrument of God's love and blessing to Danny. Many of us face such choices today.

Wherever we live, there are prodigal sons and daughters who need to be won back. I have seen such people in the wilderness of Toronto, and in the country. Geography doesn't matter. Prodigals are everywhere. What does matter is ourselves. To become better instruments we need to make a few changes within ourselves.

Corrected Vision:

Our poor human vision is limited. We tend to judge a person by the evidence of our own eyes, but that sort of vision is poor.

One of Toronto's street people is a hulking, wild-eyed man with long matted hair. He calls himself "the Prophet" and sometimes attracts a crowd. At night he huddles in a flimsy cardboard and plastic shelter on the sidewalk. He wraps himself up in a tattered, filthy quilt.

The usual reaction of people seeing him for the first time is unbelief. How can a man survive like that?

Perhaps we need to weep in order to clear our vision.

The Prophet

One day I sat across the street in a doughnut shop, growing curious about him. One of the regulars informed me that this derelict man was actually a skilled professional engineer, a university graduate with a good work record. "He had a good job and was making lots of money."

I stared at the pitiful shelter. The weather was brutally cold that day and winter was only half over.

"What happened to him?" I asked.

"He had a beautiful girlfriend and they were living together. She had a good job, too, and then she left him. He quit his job and now he's like this."

The figures inside the shelter moved slightly. I was relieved to see he was still alive. Pity stirred inside me. He must have had a complete breakdown.

"Does he have a family anywhere?" I asked, beginning to see him as a person.

"A father in Iran. When he heard about his son, he was very upset. He booked first-class airline tickets for him. First-class all the way! But he won't take them."

Suddenly I could feel the anguish of that father halfway around the world, sense his deep frustration. There must be some dire reason why he didn't come here in person to try to reclaim his son. Fleetingly, I wondered about him. Would he be an invalid with political problems? Whatever his difficulty, that father yearned towards his son.

Looking out the steamy windows, I stared at that particular prodigal son shivering inside his makeshift shelter. He no longer seemed grotesque to me. He was someone's precious son and he looked like all lost, wayward children. My eyes slowly filled with tears.

Perhaps we need to weep in order to clear our vision. Perhaps this is what it takes to help us see below the surface, sometimes very repulsive surfaces.

In Canada there are thousands of people who were tortured in other countries. More than 40 countries routinely use torture, according to Amnesty International, as a means of controlling their populaces. Survivors of torture, some of it obscene beyond belief, are walking our city streets. Along with them are victims of war, people who have fled unimaginable nightmares. Sometimes some of them act very strangely. Sometimes people with no visible scars may act very oddly indeed.

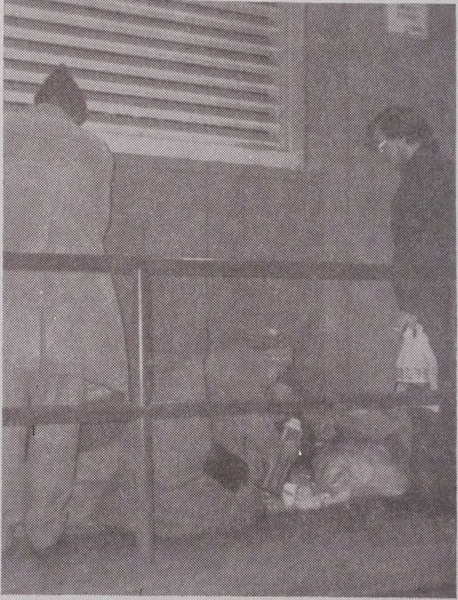


Photo: L. June Stevenson

- "When did I see thee, Lord...." Volunteers share coffee, sandwiches and love with street person.

The Midnight Cyclist

Several years ago the "midnight cyclist", a young man who rode his bicycle all night in all kinds of weather, could be seen in Toronto. Hour after hour, even in freezing rain, he would push himself to the point of exhaustion. Only then could he sleep.

One day, shortly after we had befriended him, he told us his story. He had been studying at a university in India when the Russians invaded his homeland, Afghanistan. For several days he could not get any news of his family. Finally he reached his uncle over the phone.

"Don't come home," his uncle insisted bleakly, breaking the crushing news, person by person. His father was dead. And his mother. Both by an explosion. His little brother had been shot. His sisters? There was a pause. Then, his uncle's voice hardened, "Don't ask what was done to them first, but yes they are dead now."

Only his older brother was left. He had escaped to the resistance fighters. He was getting revenge somewhere.

"Don't come home," his uncle repeated. "There's nothing left."

Eventually the young man arrived in Toronto. By day he looked normal enough as he studied English and looked for work. But at night his memories and loss would overwhelm him and he would ride his bike. What seemed like crazy behaviour was in fact a badly broken heart.

With corrected vision, functioning feet and prayer, we become instruments of the Lord.

Functioning Feet:

Michael

One day we were told about a young East African man stuck in a large psychiatric ward. Quite easily we could imagine how he got there: a harrowing journey as a refugee, massive culture shock, perhaps some health problems.

All that sympathy would be worthless if we didn't visit him in person! It is just not enough to have corrected vision. Our feet need to function, too.

Michael (not his real name) seemed very small when we saw him. His forehead was bandaged just above the eyes. He sat down hesitantly, not looking at us or the orderly.

"We're sorry you've been ill," my husband began with a smile. "Someone told us you are here and we wanted to see you."

The thin brown face remained sombre. We persisted, introducing ourselves, speaking a few words in his language. The tension eased.

Soon he was sharing his sad story. Basically he had been homeless and stateless for more than a decade, since his early teens. When he found himself in Vancouver, he had already been too ill to cope with further changes. Everything seemed alien and everything jarred his nerves intolerably. Somehow, dazedly, he got to Toronto. Someone directed him to a youth hostel.

"And there I heard voices," he told us. He touched his bandaged forehead lightly.

"They were bad voices. They were laughing at me." His voice broke.

We sat there appalled. He was someone's beloved son. Then he continued in a low voice.

"I had to stop them. I took a knife. I cut a cross here." He touched his forehead again.

The hostel workers found him hunched on his bed, blood dripping down his face. He did not resist when the ambulance came.

Gently, lovingly, we told him about Jesus and His love. Jesus could come into his heart and keep away all the voices that would taunt him. He did not need to carve a cross into his flesh. The Lord Himself could reside within his very being.

He heard us out. He took what we brought him to read and let us pray for him. Soon he drifted on to Montreal and parts unknown. We pray that others will find him and care for him.

Functioning feet eager to carry us into service are not only needed in large cities! Bending over a lice-ridden derelict in a big city alley is neither glamourous nor more valuable in God's eyes than visiting a lonely shut-in somewhere else. What is needed in all locations is the ability to move out of our comfort zones and to keep moving.

Not long ago a church-going woman learned she was terminally ill. She also discovered that her minister apparently feared death. Shunned by him and unvisited by the elders, all of whom she had begged to see her, she did find others to care for her. In the last 18 months of her life God brought others along to meet her in her extremity and to comfort her.

Target-hitting Prayer:

The first time I read in the *Toronto Star* about a desperate woman engaged in a hunger strike at Tokyo airport, my attention was caught. She had arrived in Japan from a war-torn country thousands of miles away and wanted to gain entry to either Canada or the U.S. Her two daughters were with her and her husband was dead. In her own country she had been a noted literary figure but now she was only a woman obsessed by her need for security. I found myself praying for her.

Japanese Woman

We need to move out of our comfort zones and to keep moving.

Time passed and she was no longer a news item. Occasionally I would pray for her and her daughters, but there was no news.

Months later the phone rang. To my utter amazement this very woman was on the phone, asking in broken English for a Bible in her native language. When I finally realized that I was hearing correctly, I got directions to her apartment. God had answered my prayers far beyond my wildest notions.

She had arrived in Canada knowing nobody, but members of her own ethnic community had befriended her. One of them, whom we had helped previously, told her about us. Many hard hours and weeks of practical service followed, including long periods of time spent at clinics and hospitals trying to get her younger child through a series of ailments. Always there was the sense of awe at how God had literally brought this woman to us in direct answer to prayer -- halfway across the world!

Sometimes prayers are answered very quickly. One evening an older woman was returning home from a very stirring missionary meeting. She felt deeply burdened for the vast numbers of lonely refugees in the world.

"Lord, use me!" she cried out in her heart. Still feeling troubled, she hardly noticed the two swarthy young men standing by the elevator

Women

in her apartment building.

"Please, can you tell me what this means?" One of the young men rather hesitantly held up a tenants' flyer.

As she focused her attention on this young man, she realized her prayers had been answered. Both were Iranians and lonely. In the coming months, she met their sister and began a relaxed Bible study from which a small church eventually grew.

Corrected vision, functioning feet, target-hitting prayer -- all combine to make us instruments the Lord can use to reach prodigal people. Let us move out with joy.

- Diane Dadian is WMS Secretary for Knox-Spadina in Toronto. She and her husband Calvin work with immigrants in Toronto for the Red Sea Team International under which they both served in Ethiopia.

Lord, when did I see You...

For Study and Reflection on Homeless Persons

by Jenny Parsons

Read these Scripture passages, then reflect on the following meditation in light of the Scriptures. Ask yourselves, "What is it, that God requires of me?": Matthew 8:18-22, Luke 9:57-62; Matthew 14:13-21, Mark 6:33-44, Luke 9:11-17; Isaiah 58:1-11; Matthew 25:31-46; Micah 6:6-8.

We all know someone who was without a home for a long while: Jesus Christ, the son of God. In both the Gospels of Matthew and Luke, Jesus told the man who said that he would follow wherever Christ went: 'Foxes have holes, and birds of the air have nests; but the son of man has nowhere to lay his head.'

Many homeless people exist on the streets of our big cities. Those who live in rural areas may not be confronted with the problems of homelessness to the same extent but many will remember in years past a 'gentleman' or 'lady of the road' who passed through once or twice a year. Some of you may have spoken with street people, or given them something to eat and drink.

The first thing we can do to help their situation is to pray. All of us can lift up homeless people into God's loving presence and remember them in prayer. This is especially true for anyone who is confined to bed. God can use everyone's time so well for his loving plan.

To accomplish his mission to preach good news to the poor, to heal the lame, the blind and the sick, Christ Jesus had to travel into all the villages and towns of his land and beyond into the country of the Gentiles. He would stay where anyone would receive him and his disciples; if not, he would shake the dust from off his feet and go where he and his followers would be welcomed or where there was room. After all, he was welcomed into this world in a stable. Homeless people today also experience this kind of rejection.

We know that Jesus was concerned with the material welfare of those he taught and healed. Consider the examples of the feeding of the five thousand and the four thousand.

Isaiah tells us exactly what we should do for others, including those who have no home (verse 7). We cannot bring all of the homeless into our own homes, and yet we can help a church or a group which works with them by providing sandwiches, coffee, hot chocolate, fruit juices, clothing (clean and in good condition), or with money to purchase supplies, or contribute towards the building of non-profit housing.

So often we hear people say that the government should do this, that and the other. Maybe it should, but do we wait for many to suffer while the debate goes on? Wouldn't it be wonderful if we would ask ourselves, 'What would Christ do?' If homeless and downtrodden people do not experience the love of God in their midst from those of who call ourselves Christians, then we are not only letting them down but, even more we misrepresent God and do him a great injustice. "Truly, I say to you, as you did (did it not) to one of the least of these my brethren, you did (did it not) to me.'

Micah tells us that what God requires of us is very simple. In chapter 6 verse 8, he says, 'He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?'

Michel Quoist has written in Prayers of Life*:

> *I should give everything, I should give everything till there is not a single pain, a single misery, a single sin in the world. I should then give all, Lord, all the time. I should give my life.*

Love is total goodness and selfless. We know the price Christ paid to show and to give us this love. Dare we strive to do any less?

If we read our scriptures prayerfully, thoughtfully and reflectively each day, and listen to God, he will show us what is good, and how we can bring the hope of his love to all those who are without a home, or without hope. One thing I *do* know, is that so many homeless people with whom I worked, and from whom I learned so much, were very aware of God's presence, and were very grateful to him for the little they had. So many times they would say 'God bless you, and thank you', and they would talk of God with much gratitude.

Remember that we are all made in the image of God. God is love, and love is wonderful and yet such a responsibility. Love, however, upholds and strengthens us at *all* times. When we find it hard to see God in others, may we remember these lines from "The Divine Image" by William Blake:

> *For Mercy has a human heart, Pity, a human face: And Love, the human form divine, And Peace, the human dress.*
>
> *And all must love the human form [In children of all hue.] Where Mercy, Love and Pity dwell, There God is dwelling, too.*

Prayer: *May our loving and gracious God be so welcome in our whole being, that he is able to work in and through us, his plan of divine love.*

*Prayers of Life by Michel Quoist. Published by Gill and Sons, Dublin.

- Jenny Parsons has worked with homeless persons on the streets of Toronto. She was formerly Chaplain for the Presbyterian Church at the University of Alberta. Jenny is an Anglican lay minister who has worked with the church most of her life.

Quiet
God's symphony,
Singing, rustling, falling,
wind blowing silver cloud ....
peace.
Bonnie Rowland

The Lord's Prayer From the Street

by Kevin McNami-Annett

All: **OUR FATHER AND MOTHER**

Leader: Mother of ten men burned to death in a hotel fire,
Father of the women evicted from their homes to make way for expensive condominiums to profit "developers".

All: **WHO ARE IN HEAVEN**

Leader: And who are with the one million Canadian children in poverty,
the kids who eat nothing for days,
the little ones in the food bank lines.

All: **HOLY IS YOUR NAME**

Leader: An unspoken name, as unknown as the names of the homeless:
as unfamiliar as the names of those with no bank or credit rating.

All: **YOUR KINGDOM COME**

Leader: Let it come soon, God for this world crushes us and makes your love and justice seem like a sick joke:
let your way come now, God, for when it does one person will no longer own five hotels while a thousand people have nothing:
when you come, God, "mine" and "yours" will no longer be and money will just be paper.

All: **YOUR WILL BE DONE**

Leader: Not our will, for we are twisted, even the best of us:
we desire everything but you;
we think only of ourselves and ignore our brothers and sisters.
We cannot save ourselves.

All: **GIVE US TODAY OUR DAILY BREAD**

Leader: Feed us, God, with the common loaf that has been stolen by the rich, your gift to all people grabbed by a few for their own profit.
Return to us, too, the true bread of life that feeds our souls:
your son Jesus,
who is held captive in religion and fancy churches

All: **AND FORGIVE US OUR SINS**

Leader: Forgive us for not knowing how to share ourselves, as we forgive those who steal from us bread, and decent housing, and jobs. Forgive us when out of fear or comfort we remain silent and do not say what you want us to say. Forgive us all the petty idols we worship, idols which harden our hearts and make us turn away from our hard journey to the new society.

All: **AND LEAD US NOT INTO TEMPTATION**

Leader: The temptation of fitting into the world, of losing our outrage at all the wrongs, of forgetting how to love and see clearly:
Lead us not into the temptation of giving up hope and surrendering to the powers of death.

All: **BUT DELIVER US FROM THE EVIL ONE**

Leader: From the one who thrives in the darkness, to destroy the light in our hearts; the one who addicts us, confuses us, and who seeks to kill us;
Save us from the evil one who tempts us to live our life for

ourselves, when you are inviting us to give it away for our suffering neighbors.

All: **FOR YOURS IS THE KINGDOM**

Leader: A new way of love, not power or wealth; a way closed to us when we feel better than anyone else; a way open to us when we let go and become less than everyone.

All: **YOURS IS ALL POWER**

Leader: A power which cancels all our power, and raises the poor and brings down the rich and mighty.

All: **AND YOURS IS THE GLORY**

Leader: For you are the only God, the one reality, our true Mother and Father.

All: **NOW AND FOREVER. AMEN.**

- The Rev. Kevin McNami-Annett is a United Church minister at Port Alberni, B.C. Formerly Chaplain at the Fred Victor Mission, Toronto, Kevin's emphasis was on ministry to street people.

Helen's Story: The Other Side of the Fence

Having the experience of sleeping in the car, and once in the loft of a barn on a cold night, while the wind whipped around outside and there was no way to get warm, made me wonder, how did this happen, what did I do so wrong? Am I that bad a person? I remembered the life I had lived, the people I shared it with and wondered what would they be thinking.

I recalled seven months of trips of a border collie and myself to the hospital to keep a promise of love to my husband Bert while he was dying. And I felt the pain of loss and the grief that comes from twenty years of sharing.

One minute I was part of a life of caring, and with the next tick of the clock, I was on the outside looking in. Trying to keep my home was a final losing battle. I needed time to learn to stand to fight and become myself once more - not an easy lesson to learn.

Then I learned that because I was on disability I was a prime target in ways you would never imagine. I had to carry on or become one of society's statistics and fall into one of the cracks of belonging nowhere - an unwanted person.

Through personal experience I truly found out who cares and who doesn't. While all this was happening I thought about all the people I myself have helped (not that I begrudged helping them).

Many people who live on the street are there because of circumstances beyond their control, or because of misplaced trust in people they thought wanted to help. How many times have we all passed by such people and looked down on them, thinking "there but for the grace of God go I". It is not such a wonderful place to be.

Those of us who have been there and have been fortunate enough to survive, know how hard it is to start over, how much courage and inner strength is needed. When you see someone living on the street, remember it is not a video you are seeing or book you are reading. It is someone's life. Maybe even yours. Even if you haven't been there, you can study and pray, lending a hand wherever possible. I've survived by living "one day at a time".

IN MEMORIAM

Hildur Hermanson

On June 19, 1992 Dr. Hildur K. Hermanson died peacefully in her 92nd year in Vancouver, B.C. A Memorial Service was held July 22 at West Point Grey Church, Vancouver.

"Hermie", as she was affectionately known, served as a missionary nurse in Taiwan for 35 years from 1931 to 1965.

Born in Sweden, Hildur emigrated with her family to Western Canada where she trained as a nurse and deaconess. She began her overseas missionary career at MacKay Memorial Hospital, Taipei, Taiwan where she learned Taiwanese, and later Japanese, and studied anesthesiology.

During the war years, Hildur returned to Canada and served as Superintendent of the Presbyterian Mission Hospital at Rocky Mountain House, Alberta.

After the war, she returned to Taiwan, adding to her energetic activities a mobile medical clinic to teach nutrition and hygiene among the aborigines. For this she was nicknamed "Miss Wash". For her contribution to the spiritual and physical well-being of the people of Taiwan; she was honored by the Republic of China.

Hildur was the driving force behind many medical projects and was instrumental in the establishment of new and beneficial processes. She was famous for her "cheering up" ability. With her eternal optimism, when things got down she would say "Let's have a party"!

In May 1990, Hildur Hermanson was awarded an honorary doctorate by the Vancouver School of Theology... the first woman and the first Presbyterian so honored.

Hildur is survived by a sister-in-law Peggy, and many nieces and nephews. She was predeceased by seven brothers and two sisters.

Ruby Walker

Dr. Ruby Walker passed away in Calgary on July 22, 1992. The funeral service was held at Grace Church, Calgary on July 27, 1992.

Ruby joined the staff of the Women's Missionary Society in 1940 and served in the Rocky Mountain House area and in Regina. Early in 1946 her area of service was enlarged to include the Synod of Saskatchewan, and in 1947, Manitoba.

It was said of her years in western Canada that she "gave of herself unstintingly...arousing new enthusiasm in those whom she met."

In September 1950, Miss Walker was appointed Regional Secretary for the Society's three eastern Synodicals. As the Organization Department of the Society was able to increase staff, Ruby's responsibilities in these Synodicals varied until May of 1963 when she transferred to the National Department to undertake Inner City work in East Toronto Presbytery.

Before her retirement in 1977 Ruby moved to Calgary where she served as Presbytery Deaconess and as Director of Christian Education in Grace Church.

Ruby was honored at a testimonial service in 1977 for her years of service in the Presbyterian Church. Also in 1977, the Kiwanis Club of South West Calgary presented her with their Citizenship Award. In May 1978, a Doctor of Divinity (honoris causa) was conferred on Ruby by St. Stephen's College, Edmonton.

Ruby was predeceased by her parents, the Rev. Andrew and Mrs. Walker, her sister Millicent and brother Harry. She leaves two sisters, Vi Bothamley and Doreen Ayre of Edmonton, and many nieces and nephews.

Reader Response: Breaking the Silence

Though we are still receiving letters on the subject of sexuality we are unable to devote any more space to it. Further letters will be found in **Our Readers Write** in future. I commend John Congram's editorial in the September Record for your reading. Editor.

We are surprised that a worldly view of sexuality dominated the April 1992 issue of Glad Tidings, as if these are the principles we should follow.

Terry Hastings' article "Confronting Homosexuality" is confusing: page 9 states, 'the Scriptures which do refer to homosexual activity are unequivocal in their condemnation of the practice.' He then compromises his stand by quoting John Shelby Spong's opinions.*

In like manner you, in the interview "A Mother Speaks about Homosexuality", relate some of the adverse consequences and family breakdown but bear no witness of the Scriptures declaring God's grace to help in time of need.

For our WMS 'Women with a purpose', where in the April Glad Tidings were the answers to deal with issues around sexuality: 'through prayer, study, service and fellowship in response to the love of Jesus Christ': as claimed in our mandate.

As our group studied Scripture passages Romans 1:2-35; I Corinthians 5:9-11; I Corinthians 6:9-20 and II Peter 1, we noticed homosexuality is grouped with many sins. All sins must be confessed, repented of, and forgiven, resulting with behavioral changes with the direction of God's grace.

The Ruby Walker Auxiliary WMS,
St. Enoch Church, Hamilton, Ont.

*Editor's note: The quotations from John Shelby Spong were not provided by Terry Hastings but taken from Spong's writings. The group is to be commended for its careful study of some of the Scripture passages.

We are surprised and disappointed that you would publish articles on homosexuality in "Glad Tidings". Surprised because the subject is outside the scope of the magazine and disappointed because you are, with sad repercussions to come, raising a very divisive issue, and to what end. Has nothing been learned from the United Church experience?

Are homosexuals and lesbians reaching out to the church for help? I doubt it since their conscience (the still small voice) has long since told them that their conduct is wrong. However, if so, our ministers should stand ready to counsel them; their guidelines in this area have been laid down in the 1985 Acts & Proceedings, pages 238-241. Christ's words are not to be denied. Like Him we can say "Neither do we condemn you; go and *sin no more.*"
Gordon and Verna Mackintosh, Port Coquitlam, B.C.

You have entitled the issue "Breaking the Silence Around Sexuality" - a more appropriate title would have been "Discarding the Bible". Everyone already knows that this so-called "Silence" was shattered long ago by the United Church, and that the "shattering" continues into the present - i.e. the unfortunate situation surrounding Mr. Ferry of the Anglican Church. It is interesting to note that your "Manifesto" follows on the heels of what has recently happened in the Anglican Church - a brilliant political stroke! However, apart from what appears to me as an issue inspired by political opportunism, I am primarily concerned over your blatant disregard of what the writers of Scripture openly declare as sinful - not one of the contributors of any of the articles gives the Scriptures a fair reading.

I am deeply saddened by your April issue and I am disturbed that you did not include articles which express an opposing view. It is also interesting to note that you placed the "Memo" by Helen Smith *after* the articles - it should have been placed on the first page since it expressed the concerns of the majority of Presbyterians.

I believe that we need to show the forgiveness and the love of Christ toward homosexuals, but we are also warned in Scripture not to condone and encourage homosexual behaviour.
Ron Benty, Willowdale, Ont.

This is to comment on the article "Confronting Homosexuality"....

What disturbs me most are the quotations by John Shelby Spong, a bishop of the Episcopal Church in the United States who has ordained practising homosexuals contrary to the laws of his church. ...inasmuch as you include quotations from a bishop with Spong's reputation and Hastings' sermon fails to distinguish between homosexuality as an orientation and a practice, I am at a loss to know what you are trying to tell your readers.

It appears that you have simply sold out to the homosexual lobby which is possibly the most powerful and intolerant lobby in North America today. It manages successfully to use sympathy for homosexually oriented persons and victims of AIDS to promote the social acceptance of homosexual practice.

I comment on Hastings' extended debate with himself about whether homosexual orientation is a sin or not. If persons are born that way who would argue that it is a sin? But then he goes on to suggest that for the same reason it should not be regarded as an aberration of the natural order. We have a son who was born with Downs

Syndrome. We do not regard this as a sinful condition but it is certainly an aberration of God's natural order. It belongs rather to the "natural order" of a world in which the humanity created in God's image has rebelled against the Creator.

I guess no one knows for sure if homosexuals are born as such, but we do know that people are born with serious physical and mental defects which are not attributed to God. I wonder if Hastings assumes that kleptomania and pyromania belong to his definition of the natural order and if so, should it be acceptable for them to follow their natural inclinations?

One can only guess whether Hastings' eloquent closing plea is for acceptance of homosexuality as a condition or as practice? If it is the former, why all the fuss? If it is the latter, I can only respond that genuine disciples of Christ will continue to live within the tension exemplified by the Lord who accepted and forgave sinners without condoning their sin.

Wallace Whyte, Scarborough, Ont.

On behalf of our local WMS group I wish to express our shock at the contents of the April Glad Tidings. The whole edition contained nothing but homosexuality. In the world today it seems many are doing all they can to make wrong behaviour acceptable. God's word calls a sin a sin - a wrong a wrong. What would Christ do? I cannot find in God's word where Christ ever condoned sin. He lovingly pointed out the error of his or her way and said "Go and sin no more". He loved the sinner but not the sin.

Before the fall of a nation three things happen. 1) homosexuality; 2) incest; 3) abuse; moral behaviour contrary to God's standard. The articles seemed to stress that we were not loving and accepting enough but when we feel that society is dictating the morals of our country and churches do we not as Christians have the moral obligation to stand up and speak against the wrongs.

Our WMS is a small but devoted group which has been very conscientious in their support of WMS. We feel it a misuse of our aims, objectives and money to have a whole edition of Glad Tidings devoted to homosexuality. Our purpose in giving money to WMS is to promote missions.

It is the determined militant way that the whole issue of the April Glad Tidings has tried to make us accept and tolerate homosexuality as an acceptable way of life that has bothered us so much.

Bess Macintosh, Selkirk, Man.

Your issue of the Glad Tidings dealing with homosexuality was most welcome and helpful.

The Church is not necessarily correct about everything, and its views on homosexuals are an example of this.

For years I thought the Bible indicated that homosexuality was sinful. Intense study of various translations and the historical context have convinced me that the six or seven passages usually quoted refer to homosexual rape, prostitution and cult practices of the time, ...not to committed loving relationships between people of the same gender.

How thoroughly unkind the church has been to gay people!

Brian Brown, Scarborough, Ont.

East Toronto Presbyterial is concerned that the April issue of the magazine did not state our Church's position on the subject of sexuality. We, as a Presbyterial, re-affirm the 1984 General Assembly's position on the Church and Homosexuality. We found this to be a very humane statement, and wondered why it had not been quoted in the April issue of the Glad Tidings.

We were disturbed to hear that a number of people in East Toronto Presbyterial have cancelled, or are going to cancel their subscription to Glad Tidings.

East Toronto Presbyterial Executive.

I am stunned and baffled at a Presbyterian Minister, Rev. Terry Hastings, saying "neither the Old or New Testaments have any true preponderance of verses dealing explicitly with homosexuality...". A little further down in his article he says, "Those passages of scripture which do refer to homosexual activity are unequivocal in their condemnation of the practice." ...I am led to believe that he does not believe the whole Bible is divinely inspired. *Can't we please believe the Bible?* What about I Cor. 6:9-11 and Rom. 1:18-32?? and many more in the Old Testament.

I am still very upset about your desecration of the dedicated people who gave their heart and souls to serving in Indian Residential Schools, most especially the Birtle Residential School. (See the May Presbyterian Record.) I agree whole heartedly with Leslie T. Barclay, D. C. Robertson and Larry Jackson. I agree with "an apology from three of our staff for damaging the reputation of every person who ever worked and served at either of our Residential Schools."

Please do not let us forget our first love, the Gospel of the good news of Jesus Christ must come first. *I am praying the PCC will not slide down the easy road to liberation theology.*

Ethel Sutcliffe, Creston, B.C.

I wish to commend you for producing an excellent magazine. I always look forward to receiving my Glad Tidings, but was very disappointed with the Easter issue. I felt it very bad timing to make homosexuality your main focus during the month we celebrate the anniversary of our risen Lord.

As Christians and WMS members we must be very aware of all issues that cause pain to other Christians, and mankind, and I am sure your purpose is to make us more aware. However do you not feel this issue should be discussed mainly at General Assembly with representation (knowledgeable) from the WMS.

The members of our Presbytery feel that as a missionary magazine we should make mission our main focus.

Francis Rivers, Kootenay, B.C.

This letter - like yours - is written in love and deep concern.

We have been fortunate in having an Editor who has given us really splendid articles which expressed viewpoints in widely diversified subjects but I don't think many of us were quite ready for the overdose of material on sex which seemed to dominate the April issue.

We enjoy the "Tidings" and really look forward to its arrival, but the Easter issue disturbed us, more than I can say. Perhaps we are all a bit tired of every magazine and newspaper being heavily over-loaded with articles on SEX and look to "our" magazine for more inspirational material.

Edith M. Keefer, Trenton, Ont.

Congratulations on having the courage to focus a whole issue on homosexuality,...the most important topic of the decade for the church.

I found it most helpful and hope there will be more of the same, for we surely need it.

R. Sheng, Scarborough, Ont.

STUDY THEME

"So Far, So Good!"

by Ijeoma Ross

There were two friends who lived in the same apartment building. Joe lived on the twentieth floor and Bill lived on the fortieth. One day Joe looked out and saw Bill falling past his window. He called out, "Bill, how's it going?" Bill replied, "So far, so good." - a joke told by a Palestinian Christian about Palestinian involvement in the Middle East peace talks.

- Ijeoma Ross and friend.

One thing that will always stick in my mind about the Gaza Strip is the sense of emptiness in one of the most crowded places I've ever been.

There were people everywhere - especially children. Garbage blew through the streets and was piled in any vacant lot. Goats and donkeys grazed on any garbage heap, under trees and in the streets.

But there was nothing else.

The streets, which were lined with buildings, were grey and empty. There was no colour. Bright signs of businesses were nowhere to be seen. Merchandise, usually streaming out of stores in large piles, was tucked behind closed doors. There were no cars or trucks cluttering the streets. All the things we consider part of a city's life were missing - except the people.

There were so many people around because it was a Strike Day, called by the leaders of the Intifada. For four years, the Palestinians in the occupied territories of Gaza and the West Bank have been waging a war of stone throwing and strikes against the Israeli military. This strike marked the anniversary of the 47th month of the Intifada. It was designed primarily to make it difficult for the Israelis to govern the territories.

On Strike Days, people are not supposed to work, or drive or go to school. So the children played in the streets. The adults lounged in doorways and sat in other shady spots watching. A few rode wherever they had to go on donkey carts. The stores that were still in business were shut.

- *Children with arms, the next generation of the Intifada.*

We were in Gaza to visit a primary health clinic run in one of the sectors of Gazatown, a city in the north end of the territory. Although the surrounding area is not considered a city, it is just as built up. Many people told us that Gaza has one of the highest population densities in the world.

Pulling up in front of the clinic we saw a wall marked with smears of whitewash. The military fines the owner of a building for any anti-Israeli graffiti on the walls, regardless of who did it. So the walls in the territories are spotted with white streaks where Palestinian graffiti has been obliterated.

When we entered the clinic, we saw a waiting room, about 10 metres by 10 metres, with backless wood benches for the patients. Seventy people come through the clinic each day to see the doctor or midwife. Off the waiting room, were two small examining rooms, a laboratory and dispensary and the file room. On the walls hung posters describing how to boil off germs in milk or water. In the room with the scale for weighing babies, the posters told mothers how to spot symptoms of influenza and bronchial asthma.

Although Gaza is well developed in Third World terms - most people live in apartments or houses with electricity and plumbing - there are problems. Garbage has not been collected since the beginning of the Intifada, pipes under the roads break and raw sewage runs in the street where the children play. Gaza used to supply its own power, but now it imports electricity from Israel. People complained that the power was manipulated by the military and was highly unreliable.

When we arrived, about noon, there were no patients in the clinic. However, out on the street, a group of 12 or 15 children gathered as soon as a camera appeared. Some without shoes, most in clothes they had outgrown, all bored and happy with a distraction, they held up their hands with their first two fingers apart and outstretched.

Peace signs, I thought. What an amazing sentiment in the midst of this military occupation. I happily snapped away, taking about a dozen pictures.

It was only later that someone pointed out that these were not naive children. Although they were all probably under 12, these were the next generation of Intifada fighters. They were displaying a V for victory, not peace signs.

We had lunch with some of the members of the committee that oversees this clinic.

The only woman on the committee was a retired principal. Although she wore black clothes like a nun, her face reminded me of a weathered, wizened country grandmother. She told us how she had been taken down to the station by the Israeli security police. Her offence was having a picture on her wall which was red, black, green and white, the colours of the Palestinian flag. The committee members joked that the military takes its rules so seriously that a watermelon could be seen as a Palestinian symbol.

This woman heads the Palestine Women's Union and told us emphatically that the Palestine Liberation Organization is the only legitimate representative of her and her people. Sitting around the table was a lawyer, the director of a blood bank, two workers for the Near East Council of Churches and the principal. They all nodded in agreement.

They didn't think the Palestinians were going to get their demands through the peace process which had just begun in Madrid, but they couldn't afford not to go. If the Palestinians did not show up, world opinion would blame them for derailing Middle East peace. But they were not optimistic about the chances for real peace.

In the Middle East, without justice for everyone, there can be no peace.

I thought about this pessimistic, although probably realistic attitude; there is not much to be optimistic about in Gaza.

After lunch we took a tour of two of the refugee camps. They are separated from the rest of Gaza by oil barrels filled with cement and stacked three high, blocking off the narrow roads. The conditions were the same as the rest of Gaza, only more garbage, more goats and donkeys and more children.

We drove around in a Near East Council of Churches van, flying the Red Crescent flag to show people we were not strike breaking. As we left we passed through the military check point which marks the border between Gaza and Israel.

Reflecting on the trip to Gaza, I've often thought of those children again. Living in the conditions they do, they are not willing to settle for peace without some form of victory. The truth of a slogan I've heard many times became clear. In the Middle East, without justice for everyone, there can be no peace.

- Ijeoma Ross is a journalism student at Ryerson Polytechnical Institute in Toronto and a member of Rosedale Presbyterian Church. Last fall, she used some of her savings to accompany her mother, Marjorie Ross, director of Presbyterian World Service and Development, on a visit to development projects in the Middle East and southern Africa.

PRESBYTERIAN WORLD SERVICE AND DEVELOPMENT IN THE MIDDLE EAST

Assisting Palestinian Refugees

PWS&D supports a programme of the Middle East Council of Churches which has been assisting Palestinian refugees since 1948. In 1991, the Presbyterian, Anglican and United Churches, together with very generous assistance from the Canadian International Development Agency (CIDA) provided over $500,000 for basic health care, agricultural training and land reclamation, and skills training for both women and young men. The programme, formerly directed by missionaries, is not entirely run by Palestinian Christians. Five programmes operate in Jordan, West Bank, Gaza, Israel (largely educational), and Lebanon.

- Women and babies in West Bank clinic.

Training Medical Workers

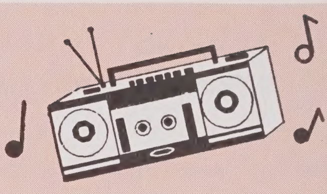
Fifteen years of civil war has destroyed much of Lebanon's social service network, once similar to that of European countries. Local Christians are trying to fill the gaps. In northern Lebanon, near the Syrian border, a training centre for health workers provides replacements for the nurses and pharmacists who have fled from the fighting. Graduates staff small village dispensaries and refer serious cases to city hospitals. Funding from PWS&D and the United Church of Canada, matched by CIDA, has provided $60,000 to improve the facilities for this nurses' school.

Skills Training for War Widows

The Lebanon civil war has left many women as widows and heads of families responsible for both children and elderly parents. Many of these families are uprooted from their homes and living in temporary settlements near Beirut. Traditionally, women seldom work outside the home, so few have any income-producing skills.

PWS&D is supporting a programme recommended by the Middle East Council of Churches, begun several years ago by the Women's Centre at Beirut University College. This is directed by women and provides practical training in entry-level jobs (machine-sewing, hairdressing, etc.) for displaced women who are now heads of families. They estimate it costs approximately $2,000 to provide training and six months' experience and counselling for each woman. With assistance from CIDA, PWS&D is helping to assist eight women.

CELEBRATING YOUTH



"Will We Ever Learn From The Past And Change Our Way Of Living For The Future?"

Over the last few weeks, I have spent a great deal of time sorting out books and papers trying to decide what should be kept or thrown away - a difficult task after years in one location.

For example, I found some materials from *The International Year of the Child* and *The International Year of Youth,* and when I read them again after all these years, I realized how little had changed. One article from *The Ottawa Citizen*, 1979, quoted children as saying..."*We're not just kids. We're people. We take up space just like adults do, we buy things.... We're not that different. We're just younger.*"

They tried to tell us many things about being a young person in Canada but they had no power to make us listen and understand. Those young people are now adults who have a vote. They know how to use the media to bring their grievances to light. They are learning how to put forward a financial claim for redress of their grievances. Now because we did not listen it is going to cost us money. That hurts!

As the reasons (mental, emotional, physical and spiritual abuse and discrimination) for their anger about the past have been revealed the victims have come together and discovered they have power. What worries me is, that in spite of the way they feel because of their own suffering, many victims of the past are now victimizers, and they will continue to be so unless we all learn to be just and merciful and treat others in the way we want to be treated.

This year as we study about women around the world in *Churches in Solidarity with Women,* we need to ask, "How should the church stand together with them?" "How can the church show real concern for children and youth as they struggle to find a better way of life?"

We cannot change the past, but by learning to understand, we can hopefully stop the wounds from festering and move on to a healthier state of mind and a new mode of action. After listening to the stories we should pray for forgiveness but more important, we should ask for guidance for the future so that history does not repeat itself.

The purpose of this column over the years has been: *To provide a vehicle which* 1) *advocates support for children and youth,* and 2) *provides encouragement for those who give leadership to them.* Perhaps, if we had spent a decade studying the needs and changing our attitudes toward children and youth, more support might have been provided for them. The church, needs to rethink its role in enabling each generation to take its place in society and in the mission of the church. Parents and other care-givers also need to rethink their responsibilities. Children and youth need to know they belong.

We must develop a sensitive,

caring attitude toward all people. Let our prayer be that following generations will grow up without hurt and prejudice. May love, not pain be a part of their experience and may they always see God, the Saviour of the world in us.

Lois Powrie

DIACONAL MINISTERS CONSIDER FUTURE

"Hope in the Midst of Change" was the theme of the 13th Biennial Council of the Order of Diaconal Ministries held June 15-18 in Hamilton, Ontario.

The opening worship introduced the theme and provided opportunity to remember the late Judy Young.

In devotions, discussions and small groups, members thoughtfully considered the theme and the future of the Order as our status changes within the Church and as we seek how best we may serve in our varied ministries. A 'first' in the Church's history was the attendance of six members as Commissioners to the 118th General Assembly where the recommendation was adopted that active members of the Order now have voice and vote in the courts of our Church.

Special guests helped us understand the changes brought about by restructuring: the Rev. Dr. Helen Goggin outlined the four-year programme at Knox College and the educational possibilities for members to up-grade academic standards. The Rev. Glen Davis explained the changes in the national offices and the place of the Order within these structures. The Rev. Karen Timbers helped us look at ways we've coped in the past and how we may develop different patterns both personally and corporately as we move forward in hope.

Deacon Emmanuel Wiilliam Udoh and Deaconess Mrs. Chineme Cheetham West, from Nigeria who were in Canada for the World Federation of Diakonia meetings in Wolfville, N.S. June 19-26, were also guests. The President, Lois Powrie, and JoAnne Walter were official delegates to Wolfville.

- Deaconess West (left) with Deacon Udoh (centre) and Lois Powrie.

Photo: Margaret Greig

As we celebrated and explored the challenges that accompany change we also acknowledged those members who are experiencing long-term unemployment and those facing loss of positions because of the fiscal restraints and the restructuring.

Worship and work was balanced with relaxation; we honoured three members who retire within the next six months: Lois Powrie, Ivy Howard and Evelyn Murdoch were presented with gifts following "fun" skits on their retirement plans. Margaret Henderson was presented with a gift for her support and assistance through the Board of Ministry. Participants who led in the closing worship recognized the contributions from the past and directed us to the challenges we face in our particular ministries in education, nurture, pastoral care, administration and mission, exhorting us "to keep on keeping on" to build on the past and embrace the changes in the hope of the One who has called us and all members of the church to work together in building up the Body of Christ.

In the World

The Moderator of the 119th General Assembly, Dr. Linda Bell, was honored at a reception in Hamilton during the Assembly in June.

Shown here receiving a book from Dr. Heather Johnston, Linda (left) expressed her thanks to the local women who arranged the reception for the Women in Ministry Committee. She expressed regret that a prior, but important, commitment to the Youth Observers prevented her from joining the festivities.

- Linda Bell, left, with Heather Johnston.

PREVENTING FAMILY VIOLENCE

The Church Council on Justice and Corrections announced in April '92 an intensive education and community centred initiative to involve churches in addressing the problem of violence in families.

This ecumenical project, to be piloted in five Canadian communities, is being funded by the Donner Canadian Foundation over a three-year period. Health and Welfare Canada is jointly funding the first phase under the Family Violence Initiative.

The Church Council is presently working with ten denominations, including the Presbyterian Church in Canada, to select the sites and to recruit congregations and parishes. Participating church communities will be asked to adopt the issue of social and familial violence as a priority over an 18 month period. The Church Council will provide resources and a paid animator to help focus the questions and concerns in appropriate ways for every aspect of congregational life including liturgy, pastoral care and the work of each of the existing groups or committees. [CCJC]

REFUGEE LAW CRITICISED

The new refugee legislation proposed by the Canadian government has been vigorously criticized by the Canadian Council of Churches (CCC) and the Inter-Church Committee for Refugees (ICCR).

The proposed new laws, unveiled 16 June, call for finger-printing of refugee claimants, and a severely restricted right of appeal for unsuccessful claimants. The government also promises to send claimants back who come to Canada from a so-called "safe third country" such as the United States.

The CCC is upset that the government has not consulted the churches and other groups working with refugees.

The ICCR chairperson, Ellen Turley says the changes "reveal an almost obsessive need to increase arbitrary immigration powers without addressing concerns for refugee rights".

She says no mechanism is provided by the government to protect refugees from delays, arbitrary detention and other abuses. The CCC and the ICCR earlier this year lost a three-year long legal battle to challenge the last major changes to Canada's refugee laws, adopted in 1988. [EPS]

RECOMMENDATIONS ON SEX ABUSE

A committee created by the Canadian Conference of Catholic Bishops has issued a report with 50 recommendations aimed at helping to heal wounds caused by sexual abuse of children and preventing future incidents. The seven member committee issued its 92-page report "From Pain to Hope" on 11 June. The Archbishop of Vancouver, Adam Exner, said the bishops took action following 1989 revelations of sexual abuse which "angered and scandalized" Canadians. The final report says sexual abuse has injured too many people, and undermined the credibility of the church. The committee asks church members to "break the silence and become actively involved" in halting sexual abuse. [EPS]

SECOND ANGLICAN WOMAN BISHOP ELECTED

The US Episcopal (Anglican) Church elected its second woman bishop at the end of May. Jane Holmes Dixon, 54, emerged the winner in a vote contested by three women and three men. Dixon is currently rector of St. Philip's parish, Laurel, Maryland. The first woman bishop in the Episcopal Church in the USA is Barbara Clementine Harris who was elected in 1988. Dixon said that "for women, this election is much more than Jane Dixon. It's a confirmation that we are created in the image of God, male and female, and is a major statement of a basic Christian principle to empower both men and women." [EPS]

INTERNATIONAL MINISTRIES

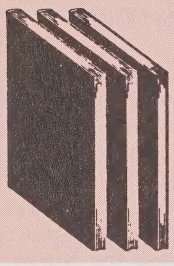
JAPAN

In the February issue of "Crowned with Thorns", a newsletter of the Nihon Kirisuto Kyodan (United Church of Christ in Japan) appreciation was registered for the over 1,000 signatures sent from overseas, especially Canada, supporting the "Fundamental Law for Buraku Liberation". Each church or WMS group was listed by name and location. Churches and church groups from all across Canada signed the petition to bring justice to the Buraku. Continued pressure is still needed and it is not too late to send in a petition.

The 6th National Rally of Christians calling for radical revisions of Japan's A.R.L. (Alien Registration Law) gathered at Osaka Jogakuin's Hale Chapel on January 15th. Over 400 people from the Kansai area and the eight local coalitions throughout Japan celebrated the gains made during the past 10 years by individuals, local citizen and church groups and larger coalitions. New commitments were called for in the final stages of holding Japanese officials to their word of abolishing by 1993 all forced fingerprinting of legal foreign residents as well as other discriminatory elements of the A.R.L.

Testimony was given by the Rev. Dr. **C. Jack McIntosh**, the Canadian Presbyterian missionary who lost his residence status in 1986 and is presently suing the Japanese government for reinstatement.

Correction: Under "Honorary Memberships 1991" in May Glad Tidings the location for Mrs. Pat Regis and Mrs. Dora Burns should read: Dresden, Ont. not "Valetta".



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THE WORD ON THE STREET *edited by Aileen Urquhart, Harvey Stevens and Barry Morris. Wood Lake Books. Price $16.95.*

When a group of people from across Canada participate in a five-day retreat to share ideas and concerns of urban ministry, one might expect that some interesting information would result. "The Word on the Street" is much more than that. The editors have put together in a most readable and attractive form, reflections and ideas of workers who are on the very front line of mission here in Canada. There are recorded interviews, first person stories of the poor and homeless, and some moving symbols of community ministry.

The chapter headings and subheadings themselves open our minds and hearts: Food and Hunger (For I was hungry); Drop-in Centres (For I was a stranger); Housing (For I was homeless); Pastoral Care (For I was sick at heart); Employment (For I was idle); Child Care (For I was weary); Street Ministry (For I was lost); Social and Recreational Programs (For I was without joy and laughter); Community Organizing (For I was alone and helpless); Worship (For I stood outside the temple).

One cannot help but be moved by the experiences of this group of dedicated, innovative and sensitive ministers to those in need, to the people on whom Christ focussed his ministry.

Kass Whitefield

STREET KIDS: THE TRAGEDY OF CANADA'S RUNAWAYS *by Marlene Webber. University of Toronto Press. Price $16.95.*

"Street Kids: The Tragedy of Canada's Runaways" captures a concept: young, homeless and trapped. The youngest person interviewed in a variety of places across the country was sixteen. The oldest was thirty-three. Most were in their mid-teens to early twenties. The profiles included in the book reflect a cross-section of stories heard by the author.

To protect those who told their stories the author changed the names, but they could easily be the stories of any of the young people you see on almost any street corner in downtown Canada.

The author expresses "both anger and hope" after her time with them. Her anger is aimed "at the injustices done to children, adolescents, and young adults by the warped values of our social system, by poverty in the midst of plenty". "Kids struggle to survive and improve against crushing circumstances ... which testifies to heroism and strength in the human spirit." This is where her hope comes from.

This is not an easy book to read because it focuses on the reality of too many young people in Canada, but read it we must, if we are to understand the reasons that lead to their life on the street.

Lois Powrie

DISCOVERING THE WONDERS OF GOD'S WORLD: MY LISTENING EARS and ALL NATURE SINGS *by Joanne E. DeJonge. Wm. B. Eerdmans Publishing Company Price $11.95 each.*

In *My Listening Ears*, Joanne DeJonge tells how various parts of our body work: muscles, spine, heart, blood and two million tiny tubes. There are stories about George who is spineless, has no nerve, and no brain in his head.

Chapters include celebrating life, relationships, goodbyes and rules. An excellent book to help us appreciate what God has done in creating us.

All Nature Sings takes a look at some of the creatures of creation that we often overlook and find "yucky".

It presents interesting and not widely known facts about such creatures as slugs, worms, pillbugs, fruit flies. The material is presented in a funny, interesting way, always reminding us that these creatures are part of the Creator's world.

Both books would be great for children (probably with adult supervision for the big words) and would also be interesting reading for adults.

Donna Wilkinson

A Reminder

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November 1, 1992
is the deadline for renewals and new subscriptions.
Cost of a subscription for 1993 is **$7.00 plus 49¢ GST** for 10 issues.

In the Society

SYNODICAL

The **Saskatchewan** Synodical Women's Camp was held June 12-14 in the beautiful surroundings of Camp Christopher. Theme was "Spiritual Gifts"; guest speaker was Margaret Wilson. It was a time of Worship, Bible Study, fellowship, crafts and just plain fun.

Saturday evening was a highlight when Skits were presented by the different groups. One skit "Laugh and grow Fat" made us ache all over from laughing so hard.

At the Sunday worship service held in the Chapel, the message was given by Marguerite Hyndman who asked, "What kind of a commercial are you for Jesus". President Mae Morris who was in charge of the service and the camp activities added so much with her accordion as we lifted our voices in praise. People from Qu'Appelle, Regina, Saskatoon, Yorkton and Prince Albert attended.

PRESBYTERIAL

President Lenora Arbuckle of Alma welcomed those attending the Spring Rally of **Waterloo-Wellington** Presbyterial in Gale Church, Elmira, Ontario on Monday evening, May 25. The host minister, the Rev. John C. Boyne, extended greetings, and Jean Boyne gave the devotional message. Soprano Maria Reidstra, accompanied by organist Donna Lenz, delighted the gathering with two selections.

Mary Johnson, Kitchener, introduced guest speaker, the Rev. John Kurtz of St. Andrew's, Kitchener. His former ministry at Union Church in Hong Kong was the basis for his informative account, accompanied by slides, of Christian work in that area. He emphasized the excellent evangelism and social service being carried on by the Chinese Christians. Concerns about the effects of Britain handing over Hong Kong to China in 1997 are balanced by optimism for new opportunities for evangelism in mainland China.

Courtesies were expressed by Dorothy McCombie, Fergus. Treasurer, Helen Cleghorn encouraged increasing givings in an effort to meet this year's Presbyterial allocation.

Calgary-Macleod Presbyterial's annual Bring and Buy Coffee Party was held June 20th, 1992 in Knox Church, Calgary, Alberta. President Lisbeth Duncan gave a very special welcome to two groups who have disbanded, largely because of the age of the members who are unable to carry on, the Elizabeth Rae Missionary Society from Grace Church, and the Nichols Gunn Group from Chalmers.

The President then introduced the guest speaker, June Stevens, delegate to Council, who gave an interesting and informative report on her trip.

Each woman brought something for the Buy and Sell table, and went home with something different. The money raised will provide our Presbyterial with an expense account for the coming year.

The 78th Annual Rally of **Quebec** Presbyterial was held at St. Andrew's Church, Melbourne, Quebec, June 3; the theme "Power of Prayer". President Vera Hughes welcomed members and guests and constituted the meeting with prayer.

Fran Dewar and Vera Hughes led the devotions with an inspirational meditation on the Lord's Prayer. A helpful workshop on

"Duties of Officers and Preparing of Reports" was given by Beth Anne Yando.

Guest speaker, Mary Lou Johnston, volunteer missionary to China, serving with the Amity Foundation in the field of education, spoke of her work and showed slides.

Sarnia Presbyterial held their Spring Rally in Watford, Ontario. Host minister, the Rev. Christine O'Reilly welcomed everyone and asked the grace preceding a potluck supper. The evening program was a goodbye tribute to AEC Evelyn Murdoch who will be greatly missed! Special music was provided by Laurie Shaw, Shirley Johnson, and The Sisters. Closing devotions were led by the Helen Scott Group of West Adelaide Church.

The 78th Spring Rally of **Glengarry** Presbyterial was held in St. Andrew's Church, Maxville, Ontario June 4. The theme was "Go Forward in Faith". Annie MacRae, President, opening the meeting said, "We should be very proud of our wonderful country, Canada, as we celebrate our 125th anniversary and also be proud to be members of the Presbyterian Church." After the anniversary prayer, two verses of "O Canada", were sung. Alice Ferguson extended a warm welcome to St. Andrew's.

The Lancaster women led the devotions, retracing the beginnings of the WMS, noting that the Lancaster Auxiliary was the first auxiliary formed outside of Toronto in May 1876.

Greetings were brought from the Rev. Gary VanBruchem, minister of St. Andrews. He closed the morning session with prayer and grace.

The afternoon started with a hymn sing led by Vera MacEwen and pianist, Iva Bush. The women from St. Luke's-Knox, Finch conducted the Memorial service.

Joan Sampson, Past President of the WMS, WD was the speaker. She spoke on many aspects of Council, the restructuring within the church, and her trip to Guyana.

Barrie Presbyterial Annual Meeting was held at Essa Road Church in Barrie on May 19. The meeting was opened with "This is the day the Lord has made" sung as a round led by President June Campbell.

Devotions were led by Sunnidale Corners group with the theme "Mission is the purpose of the church." Special music was provided by a trio from the host church accompanied by organist Kae Page.

Lively presentations from Toronto-Kingston Synodical Annual Meeting were enjoyed.

The Presbyterial gave its assent to the forming of Oak Ridges Presbyterial in February 1993. Bernice Mathers led the Memorial Service.

Charlotte Duke introduced guest speaker Dr. Jean Giles, psychotherapist of Bracebridge. Dr. Giles drew from personal experiences to picture the nature of stewardship for the Christian, beginning with ourselves through to our need to let God direct our use of talents, time and resources.

The officers were installed by Catherine Bray, Synodical President.

The May Rally of **Brockville** Presbyterial was held in Knox Church, Iroquois, Ontario, May 14. The theme was "A New Heart and a New Spirit". The meeting was chaired by the President, Mary Moorhead.

A Bible Study was conducted on the theme, and the scripture passage studied was Ezekiel 36.

Special music was provided by Betty and Amy Casselman and

Jackie Barnhardt. Guest speaker was Gary Clarke, Principal of Cardinal Public School. He used many examples of the greatness of creation which he said should point us toward God.

New Westminster Presbyterial held a "Friendship Luncheon" at St. Colomba Church, Vancouver, B.C. June 10. The Rev. Metzger of St. Colomba gave everyone a sincere welcome and handed the afternoon over to President Nancy Bell.

Lunch was served by the women of St. Colomba WMS. Guests Jean Wilson and Davina Watkins sang two lovely duets accompanied by Ernestine Allan.

A report on Council was given by Kay Berry who showed a short video on her trip to Toronto. Kay also displayed information on the 1992-93 Mission Study.

Synodical president, Yvonne Calderwood made a presentation to past president Arlene Duff, for her dedicated leadership in the last two years.

Many WMS members brought books for the "Used Book" table. The afternoon was closed with prayer by Nancy Bell.

The annual **Camp Douglas** Ladies Retreat was held June 15-18. Over thirty women attended and enjoyed three days of study and relaxation in an ideal setting beside the ocean. The Rev. Iris Ford, minister of Grace Church, Fleetwood, B.C. was the theme speaker. We used Iris Ford's books to study our "Faith Journey". Interesting discussion groups followed three main study topics.

Our days were filled with music, exercises, study, swimming, crafts, sing-songs, nature walks, communion, prayer, skits. There was much conversation and spiritual food, as well as wonderful meals. We exchanged many "Faith" experiences with each other, and went home with much food for thought.

Niagara Presbyterial held a Retirement Luncheon June 1 at Niagara-on-the-Lake, Ontario, honoring Evelyn Murdoch, AEC.

Helen McLeish, Presbyterial President, presented Evelyn with a book depicting the Niagara Area and a sum of money.

Games and singing were enjoyed by over 100 members who honored Evelyn by their presence.

LOCAL

A Certificate of Recognition was presented to Lorie Dunbar on Sunday, May 31 by **St. Luke's-Knox** WMS Auxiliary, **Finch**, Ontario.

ANNIVERSARY

On June 4 the women of the WMS and the Women's Association of **St. Andrew's** Church, **Guelph,** Ontario celebrated the 100th Anniversary of the Leprosy Mission Canada which was founded in Guelph in October 1892.

Anniversary speaker was Cornelius S. Walter, Director of the Leprosy Mission International in India. Dr. Walter is a graduate of the University of Vellore and has worked in a number of hospitals in India and the Middle East. He now oversees the work of thirty hospitals in India, many clinics, six training schools, six schools for child patients and two vocational training centres. Dr. Walter's 1,600-strong staff is now all Indian. Work is carried out within the framework of Federal Health Programs and is often referred to as providing a model for method, quality and motivation.

Following the service the special guests and friends enjoyed a time of fellowship with Tea and Anniversary Cake being served by the Women's Association.

- Pictured from second left: Rev. Douglas Graham, retired Director of the Leprosy Mission Canada; centre: Dr. Cornelius Walter, Director Leprosy Mission International India, on his left Rev. Dr. Peter Darch senior minister of St. Andrew's and a few WMS members and friends.

Forward

In Faith

Stewardship has many facets but the majority of people seem to feel it means "MONEY". We in the WMS consider it to include time and talent as well as treasure, and one of the talents that we possess and need to emphasize is "communication".

Answers in the finance questionnaires that were completed in several Synodicals stressed over and over that we need to let others know what the WMS is doing.

The WMS relies on many methods of communication as we participate in our local groups, Presbyterials, Synodicals and Council. The Glad Tidings provides us with information relating to all levels. At a cost of about seventy cents a copy, we are kept up to date on what is going on at home, in Canada and overseas, provided with information relating to our current studies and challenged with controversial articles.

Other informative material from the WMS and the Presbyterian Church Offices is available to us through the study material, the annual report, the Record, mission capsules and profiles, etc. As a part of our "Stewardship" year, let's tell others about the things that are happening because we have "Good News" to celebrate.

Our "Forward in Faith" year has accented prayer, enabling us to enrich our lives and those of the people around us. But prayer alone may not bring us a reward. Namaan was asked to bathe seven times to bring about the hearing of his leprosy. The widow was asked to borrow jars and fill them with oil to save her sons from slavery. Our prayers too may require action on our part but we all share in the promise that our petitions will be answered.

IN APPRECIATION

During the past few months there have been many occasions when people have planned and attended special events, composed poems and songs, participated in skits, written tributes, sent gifts and cards and contributed money towards my retirement. All of the above (and many others) are greatly appreciated. I have been overwhelmed by your kindness and generosity. Your friendship means a great deal to me and I look forward to opportunities when I can see you as we continue to share in winning the World for Christ. Thank you.

Evelyn G. Murdoch.

PRESBYTERIAL AND SYNODICAL GIVINGS

January to June 1992

SYNODICAL	PRESBYTERIAL	ACTUAL	OBJECTIVE	%
British Columbia	Kamloops	$5,936		
	Kootenay	715		
	Vancouver Island	5,547		
	Westminster	12,247		
		24,445	71,000	34.4%
Alberta	Calgary-MacLeod	8,015		
	Edmonton-Peace River	5,651		
	Red Deer	5,056		
		18,722	73,890	25.3%
Saskatchewan	Prince Albert	942		
	Saskatoon	3,667		
	South Saskatchewan	4,188		
		8,797	28,890	30.4%
Manitoba & Northwestern Ontario				
	Brandon	3,629		
	Superior	2,605		
	Winnipeg	4,356		
		10,590	49,348	21.5%
Hamilton & London				
	Bruce-Grey	17,501		
	Chatham	14,250		
	Hamilton	24,500		
	London	20,480		
	Maitland	7,430		
	Niagara	17,294		
	Paris	3,590		
	Sarnia	13,015		
	Stratford-Huron	18,912		
		136,972	400,018	34.2%
Toronto and Kingston				
	Algoma	1,810		
	Barrie	19,800		
	Brampton	6,334		
	Kingston	7,289		
	Lindsay	6,000		
	North Bay	1,625		
	Peterborough	9,089		
	Pickering	9,821		

	East Toronto	14,426		
	West Toronto	9,800		
	Waterloo-Wellington	10,500		
		96,494	415,592	23.2%
Quebec and Eastern Ontario				
	Brockville	5,926		
	Glengarry	9,485		
	Lanark-Renfrew	9,790		
	Montreal	12,466		
	Ottawa	14,729		
	Quebec	2,383		
		54,779	180,264	30.4%
TOTAL		$350,799	1,219,002	28.8%

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*To be published in English in the November 1992 GLAD TIDINGS.

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Mrs. Lily McKechnie,
St. Andrew's, Armstrong, B.C.

Mrs. Joyce Elliott,
Knox, Binbrook, Ont.

Miss Mary E. (Bessie) Keefer,
Caledonia, Ont.

Rev. W. A. Douglas,
Dorchester & South Nissouri,
Thorndale, Ont.
(formerly Kenyon, Dunvegan, Ont.)

Mrs. Anna Jack,
St. David's, Hamilton, Ont.
(widow of Rev. Dr. Hugh Jack)

Mrs. N. W. (Helen) Wilson,
St. Paul's. Ingersoll, Ont.

Mrs. Glenna McCombe,
New St. James, London, Ont.

Mrs. Dorothy Campbell,
St.Andrew's, Molesworth, Ont.

Mrs. Joyce O'Hara,
Knox, Ottawa, Ont.
(widow of Rev. Francis A. O'Hara)

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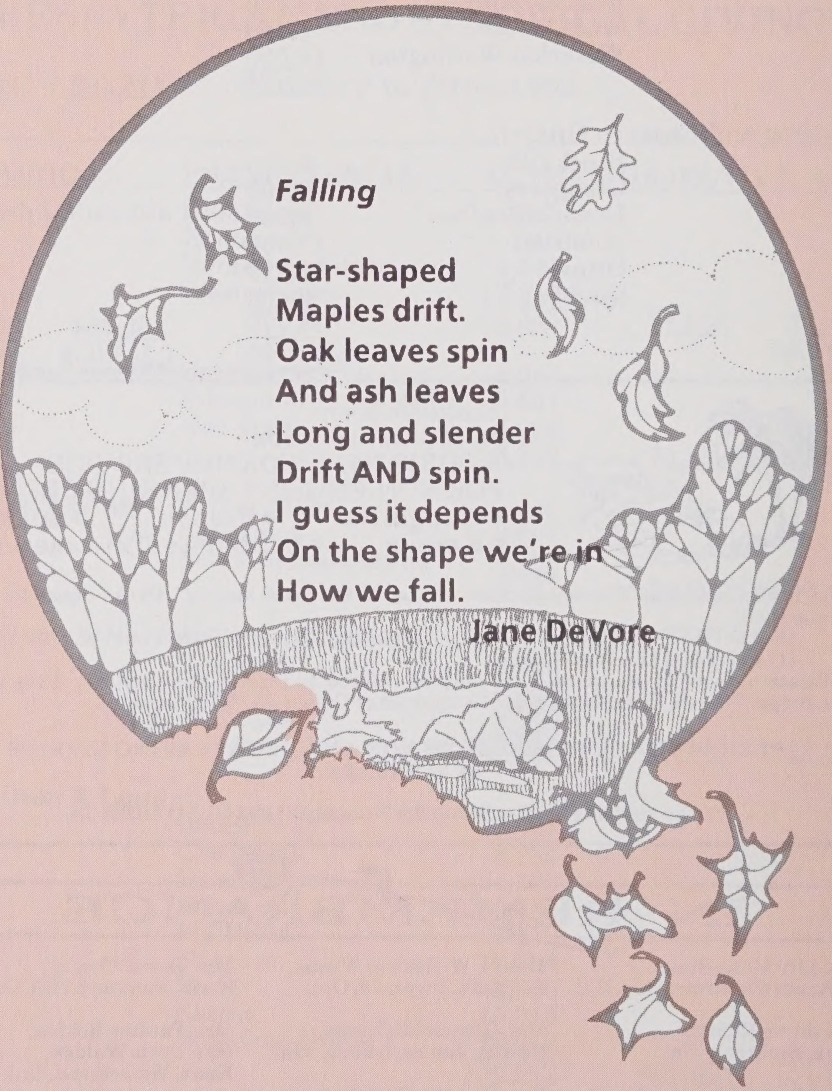

Falling

Star-shaped
Maples drift.
Oak leaves spin
And ash leaves
Long and slender
Drift AND spin.
I guess it depends
On the shape we're in
How we fall.

Jane DeVore

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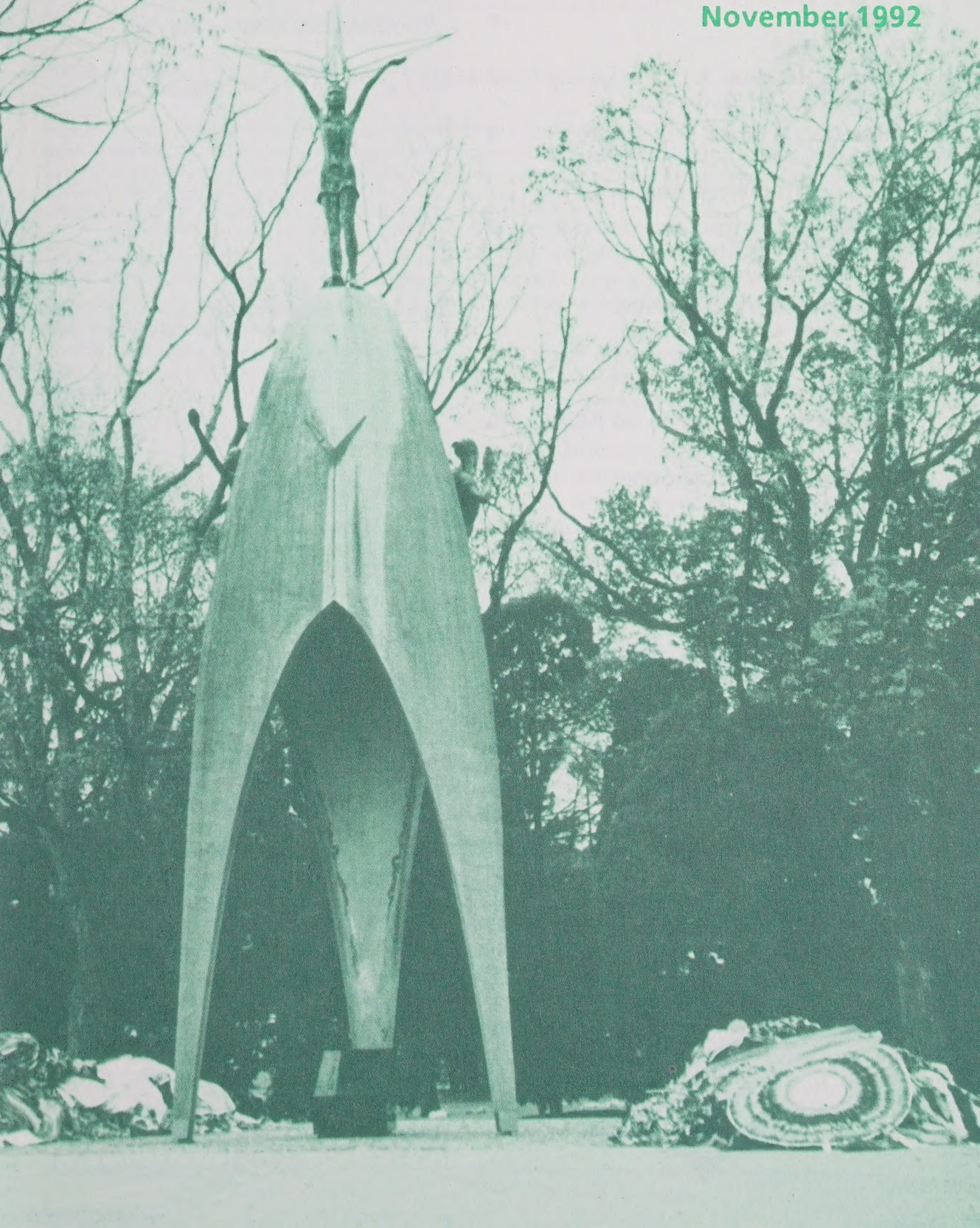
Glad Tidings

November 1992



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Glad Tidings

NOVEMBER 1992 Vol. 68 No. 9

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

CREDITS: Cover photo - Children's Monument, Peace Park, Hiroshima, Japan by Bob Wilson.

Thanks to *Ploughshares Monitor* for graphics pp 3,19.

Christmas Worship Service

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November 11, 1992

...they shall beat their swords into plowshares, and their spears into pruning hooks. Isaiah 2:4

Some Thoughts To My Son on Remembrance Day:

On Remembrance Day, in my childhood, my family and friends always gathered at the cenotaph on Cornwall's main street as the first snowflakes of the winter fell, to honor the heroes of two world wars, and later the Korean war, and to remember those who died in the struggle.

I watched proudly for my father, his Legion beret aslant and his medals flashing, in the parade of dignitaries and veterans marching behind the massed bands. War and remembrance, for me, are all about my father being away, our family life in Canada, and a time when religion and patriotism were united against a common enemy.

Recently I had restored the last of the dolls that were gifts of my father at Christmas during the war years. She is a reminder to me of the precious safety we had in Canada, while our troops shivered in trenches in lands where Christmas never came for many children.

This past September I toured the United Nations building in New York. As the second world war drew to a close, the nations who formed the U.N. were united in pursuing the vision of a world where wars would cease to be, and there would be justice for all persons.

This week I heard our moderator, Linda Bell, speak of her recent trip to Central America, where people live in hope in spite of continuing disappearances of loved ones, torture and violations of human rights.

Stuart Gillan, one of our missionaries home on study leave from South Africa as news came of the massacre of African National Congress supporters in Ciskei, implored Presbyterians to pray for *all* people torn apart by the apartheid system, and for ourselves, that we may be able to discern truth.

On October 12, I was in Santo Domingo attending the events surrounding Columbus' arrival in America. In the shadow of the cruciform lighthouse estimated to have cost 50 million dollars (Cdn), I joined others in a vigil to protest the desecration of indigenous peoples in the name of 'god, glory and gold.'

Events like these lie heavily on Christian hearts. One wonders what it is that God calls us to do today, to make peace a reality.

My son, you have chosen to become a policeman, to be a *peacekeeper*. As you attempt to carry out your duties, strive also to become a *peacemaker*. Try to respect all persons whatever their color or creed. Always keep in mind the value of human life and your own small, but significant, part in the total scheme of Creation.

Remember, always, why it is that you serve - not for personal glory but for the common good. Try to understand not only the victims of abuse and conflict, but those whose minds are twisted by forces you may not understand. May your mind be clear and your body strong so that you are able to perform your duties and retain your humanity at the same time.

We are called to reflect our Creator in all we do, and to be an active part of God's shalom, a kingdom of wholeness and harmony where even lions lie beside lambs. To be able to do this, we need the world's collective memory of the horrendous consequences of conflict and a clear vision of a world at peace.

Be cognizant of all those with whom you serve, and who have served before you. As military men, your great-grandfather, your grandfather, your uncles, too held guns in their hands. They did it out of duty, not just choice. Like they did, determine to be an instrument in creating a world where your own children may one day walk in freedom and without fear.

Support programmes that work towards reducing the world's expenditure of large sums of money for weapons of warfare and be an advocate for community development programs that allow for personal dignity and empower the poor and the oppressed.

May your goal be that one day you may turn in your weapons of defence and potential destruction for the instruments of peace. The world's hope for the future is in young men and women, like yourself, who will keep the vision of shalom alive and who will show the world that peace and harmony are possible.

Written in Love
Mum.

A Prayer

To Re-dedicate Your Life to Christ, And Ask For His Spirit To Fill You

Many of us have known Christ for years and years. But does He reign in your life? Is there some area of your life with which you have been wrestling that either you have to surrender to Him, or that you have to trust Him for? Here's a prayer by which you can again give your life to the Lord, and ask for His Spirit to fill you.

Lord Jesus Christ, I thank you that I know you and I love you, and that I long to love you more. Forgive me, Lord, for those areas of my life where I have failed you, and grieved your spirit of love. Forgive me, Lord, that I don't trust you at times when I am anxious and afraid. Thank you that you reign supreme over all, and that your name is above every name that is named. Thank you that I cannot trust you too much. So, Lord Jesus, I give myself, my life, my all unreservedly to you today, Lord. Lord, I am yours. Please fill this temple of my body with the Holy Spirit. Fill me with new joy and new life. Fill me with new faith, to trust you always, so that together with your people, we may see your Kingdom come with power and glory, and with great joy (throughout this city, and throughout the world). Thank you Lord Jesus, that you have heard this prayer. Amen.

(Thanks to Ed Mason for sending this prayer given by David Watson at the Festival of Praise, October 1982).

Send your prayer to GLAD TIDINGS, 50 Wynford Drive, Don Mills, Ontario M3C 1J7.

"Give a Hand-Up..."

by Elizabeth M. Tayti

- Elizabeth and Zoltan Tayti (right) in traditional Ghanaian dress. They took the plunge. You can too!

When I met the Rev. Ohemeng Boakye, a minister with the Presbyterian Church of Ghana at Crieff Hills in 1987, the thought never crossed my mind that one day I might be a guest of his congregation in Ghana. But that is exactly what happened.

Rev. Boakye had been brought to Canada by the World Council of Churches. He was one of the resource persons at an "Out of Africa" weekend. On three different occasions that summer, when attending courses, I was able to spend time with him, trying to learn a bit about Ghana and also his reactions to Canadian living.

After he returned to Ghana we kept up a steady correspondence. He was most anxious to have Canadians visit him, telling me that, to his knowledge, none had ever come to his particular area. When he was transferred from Abetifi to Dormaa-Ahenkro he really began to press me. By this time he was the District Pastor over 34 rural congregations, with memberships running from 12 in the smallest to 1500 at Dormaa, called the 'head station'.

My husband and I took the plunge. We spent January 1990 at Dormaa-Ahenkro and visited many villages in the Brong Ahafo Region. Dormaa is 320 difficult miles from the capital, Accra, at the edge of the rain forest and very near the Ivory Coast border.

We ate nothing but Ghanaian foods, which really agreed with our systems. There was water on tap at

- Mainooh Addo and Zoltan with "Welland House" students on day of catering competition. The T-shirts were provided by the Chippawa Lions Club, Canada.

the manse but electricity was sparse. In a 16-day period we had exactly 22 hours of electric power. Although there was an electric washer (donated by a returning European) we still had to wash by hand. Cooking was done on a charcoal 'stove', pedestal type. Ironing was accomplished with a charcoal iron...shades of Canadian ancestors.

The hospital was in dreadful shape. The beds had torn mattresses. The one sterilizer did not work all of the time. There was no method of storing blood. Staff had signed up villagers who would donate when requested, if they were around. Often the staff become the donors. Meals are not provided, therefore families live under the surrounding trees to cook patients meals, and help provide some care. Patients supplied their own bedding and towels. Lack of funds prevented the hospital from purchasing these items. The doctors and nurses worked under very difficult conditions yet provided such compassionate care.

The churches were full and the worship so uplifting. The music stirred the soul. Many villages do not have church buildings but manage to keep together as congregations, between visits of the minister under the leadership of catechists. In the most remote village we visited, the small children had not seen a white person before. They were terrified of us. Instead of a 'bogeyman', Ghanaians tell children to be good or the 'white man will get you'.

The education system has changed under the present government. Students finished at the end of Grade 8 instead of at the end of our equivalent Grade 10, as in the past. Out of the 120 schools in the District, we were told only 72 students would be accepted into the High School. This is especially tragic for the girls.

It was the dream of Rev. O. B. (as he is called) that one day a Girls' Vocational School be established to give the girls trades that would allow them to become employed or self-employed. We interviewed students and talked to girls who were out of school, to get a feel for the interest in such a facility. When all of this was done, we asked Rev. O. B. if they could erect the physical building if we were able to obtain funds for teachers' salaries, sewing machines, materials, etc. He agreed that the 34 congregations could do this, with volunteers.

So the project was born and today there stands a three-room block that is already past its first anniversary.

The many churches in the district volunteered labour, a timber merchant donated timber which was cut into lumber by men who only received payment for gas to run the saws. The volunteer masons were headed up by a Muslim. A Roman Catholic was on the Management Board. This is an interdenominational school, even though run by the Presbyterian Church of Ghana.

To raise funds we wrote to friends, gave talks to groups and when the undertaking was up and running, we told about the operations taking place. My husband donated the first 14 sewing machines to get things going. We gathered much fabric, thread, etc. and shipped that off. Knox Presbyterian Church in Welland, donated four bursaries to first year students as an encouragement to keep going. These bursaries cover a year's tuition. This will be continued for a five-year period.

PWS&D became interested in the project after an application from Dormaa-Ahenkro. The combined PWS&D/CIDA grant of $24,099 was cabled to the school in April 1992. This will cover another three classrooms, provide water storage tanks to collect water in rainy seasons, etc. Water is presently being carried a half mile for the catering classes they have as part of the training and for everyday cooking, so a well is a future need.

A hostel is badly needed as many of the students come from very distant villages. Finding room and board in Dormaa is almost impossible, even for teachers. The new classroom block will be constructed so that some day three hostel rooms can be added as a second storey.

Wanting to check on progress, we returned to spend November and December 1991. We are beginning to feel part of the Christian family in Ghana. We saw many changes of course. Now there is electricity 24 hours a day *but* there has not been water on tap for about two years! The government cannot afford to repair the machinery at the reservoir. Everyone in the town depends upon wells, many drilled by World Vision in 1986-87. They are still using the charcoal burner and irons. The hospital conditions have not improved. We were able to take over 105 pounds of donated medications when we went.

The school is progressing. The dedicated teachers are determined to make this school an enduring system. All this despite the fact they are on the point of exhaustion themselves with the poverty everyone faces. Their money had 25% less value this time when we changed our dollars for *cidi*. Prices have risen. Many are unemployed, without the so-called safety nets we take for granted - no unemployment insurance, no welfare, no soup kitchens, no food banks. Living under the extended family system, relatives help each other greatly, which in many cases, means extra burdens for those who are working.

Who are we, you might ask? Well I'm 66, in reasonably good health. I do have to wear a neck brace when travelling in Ghana because of road conditions. My husband at 69, is a man who lives with pain and problems every day of his life. He has had an arterial by-pass; has so much arthritis he forgets which joint aches most. His left knee joint was replaced twice and the right knee will be done in 1992. He is a diabetic on insulin. He used crutches while we were in Ghana, but this did not stop him from living each day to the fullest.

Other retirees could do something like this to enrich their lives. If we can do it, so can you. We are not especially courageous people. So many Third World areas could use your help. Your help does not have to be money sent from your own, perhaps, depleting funds. Once involved you can find agencies willing to donate drugs for hospitals. Perhaps you have organization connections to draw cash funds from. Your church congregation might want to become involved, as ours has. In fact, our Mission Board at Knox raised funds to purchase three 50 cc motorbikes for Dormaa-Ahenkro. These will be used by two travelling Evangelists and the one Assistant Pastor to cover the hundreds of miles between the 34 congregations, and to enable them to set up new congregations.

Ten years ago I would have said one or two persons could not change much. Our experience has taught us that this is not so. You do not need to be sent as a 'missionary'. We are all missionaries. You do need an open heart; you do need to be tolerant and ready to accept that a manse in Africa, or some other country, is *not* a manse in Canada. You would be living quite differently when you share the life style of your hosts. They are ready for you. They do not want us to view them as beggars looking for a handout. As Rev. Ohemeng Boakye put it, "We just want a hand up". It is not a one-way street. The Ghanaians, or any other nationality, have much to offer us in return.

- Zoltan trying out the calabash, a musical instrument to accompany songsters.

Our greatest personal reward, of course, was seeing the school as a reality; of knowing that even unmarried mothers are accepted as students and encouraged to continue studying. Other rewards were, for Zoly, my husband, being asked to be the godfather of Kwadwo Ohemeng Boakye, born two months before our first visit and to be 'grandfather' to the next son, named Kwasi Zoltan Ohemeng Boakye, born three days after our 1991 return to Canada.

Mine, I think, was being able to stand in that new school and teach knitting to girls who had not seen knitting needles before, yet were so eager to learn. Knitted articles are a saleable item in their cold season. Anything they produce will find a market. This fulfills our goal.

Perhaps just reading this article will prompt you to make a new exciting change in your lifestyle. If so, I hope our paths cross in some airport with both you and us on the way to a new adventure.

If your organization is interested in hearing more about this kind of work or would like to invite the Taytis to come and speak to your group you can contact them at: 263A Kilgour Avenue, Welland, Ontario L3C 2R1. Telephone: 1-416-735-4578.

PWS sent $24,099 (with CIDA) in April 1992 towards the building of another three rooms at the school. Knox Church, Welland has made a 5-year commitment to the Dormaa region congregations.

Bible Occupations

Look up the scripture passage then draw a line to the left to indicate the person's name, and to the right to indicate their occupation.

Person	Scripture	Occupation
Andrew	Matt. 9:9	physician
Amos	Col. 4:14	tax collector
Paul	Matt. 4:18	shepherd
Zenas	Acts 16:14	fisherman
Peter	Luke 1:5	priest
Lydia	Acts 18:3	carpenter
Luke	Matt. 4:18	farmer
Zachariah (var.)	Matt. 13:55	vinekeeper
Levi (Matthew)	Amos 1:1	tentmaker
David	Ruth 2:1	lawyer
Joseph	Gen. 9:20	dealer in purple cloth
Boaz	Titus 3:13	shepherd
Noah	I Sam. 16:11	fisherman

Jim Phillips who created the puzzle above has lived in Victoria, B.C. since 1991. Jim was born in May 1942 in London, Ontario and lived in Toronto from 1965 to 1991. He attended London Central Collegiate, London College of Bible and Missions (now part of Ontario Bible College), and Osler School of Nursing, Toronto.

Jim taught Sunday School in London and was a member of Faith Presbyterian Church, Dawes Road, Toronto. He presently attends St. Andrew's Presbyterian Church in Victoria.

Jim works as a Registered Nurse in long-term care and with the elderly. He likes seashore walks, travelling and cats, and is studying towards a B.A. degree, in Classical Studies.

Can I Tell You What Happened Today?

by Nathan Harms

We hardly ever talk. Today when I came home from work you asked me, "How was your day?"

"Fine," I said. "What's for supper?"

"Steak and potatoes," you said.

"Any mail today?" I asked.

You said, "It's on the refrigerator."

But we didn't talk.

I remember when we used to talk. Maybe we had nothing else to do. We were kids, nineteen years old, both wondering what to do with the rest of our lives. You rode behind me on my motorcycle, your arms tightly circling my waist. Together we followed the winding pavement far into the mountains and found a place to spread our jackets on the grass. The hillside was brown and green in the October afternoon.

You asked me, "Does the Lord have a plan for us?"

I didn't answer. I wondered if you meant a plan for *each* of us, or a plan for *both* of us.

You said, "I want to do what God wants. Maybe you can help me understand about His will."

"I don't even know what He wants for me," I said. "I have to pray about it every day."

You laid your hand on mine. "I pray about it too, but if we pray together, maybe our prayers will be stronger." We talked and prayed--it was natural for us.

A month later, on a freezing November night, we stood under the street lamp in front of your house. It was two o'clock in the morning. We had been talking for hours while the misty sky tried to snow. The newspaper headlines were full of Vietnam and Watergate, but I told you about Debbie, my grade school crush. You laughed and turned my coat collar up over my ears.

Then you told me about the time your brother, Robert, chased you around the house twenty times waving a garden snake. I laughed, and warmed your cold cheek with the palm of my hand. Sometime, during all that talking and praying, I fell in love with you. I loved who you were, what you did, the places you had been.

Later we married and had a son. You stayed home while I worked. We talked a lot about diapers and groceries, but you never asked me what I did during the day. I didn't want to tell you anyway. My job was another world, separate from our relationship.

So you've missed a lot of my life since we married. You've missed the days when I felt my work was so pointless it was torment--days I ached in my soul for satisfaction. It seemed there was no hope. You might have noticed I was a little depressed. I suppose if I had told you about it, we could have prayed.

You missed some good days too, though--days when I took God to work with me and felt His closeness all day. Did you sometimes wonder why I was so cheerful when I came home from work?

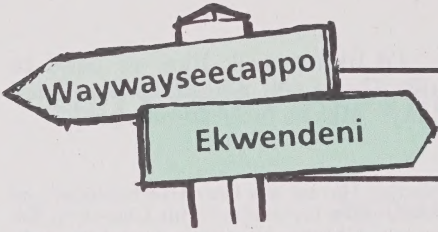
I need to tell you something. The police came to the shop this afternoon and said that my partner, Jerry, killed himself last night. Yesterday Jerry told me how lonely he felt since he and his wife separated. He said no one cared what happened to him. I didn't realize he was so alone.

Did you tell me yesterday that your African violet died? I hardly heard you. We share so little I feel like a stranger. It's no wonder we have forgotten to pray together.

I'd like to talk like we used to talk. Can I tell you what happened today? Maybe later we can pray.

- Nathan Harms is a Christian husband and father, and a lay-leader in his Church in Edmonton, Alberta. His writing has been published in *Sunday Digest, Christian Single, Highlights for Children*, as well as many other publications. This story first appeared in print during 1987.

We used to talk and pray together. It was natural for us.



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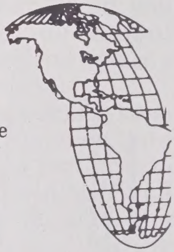

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Maputo, Mozambique

REPUBLIC OF SOUTH AFRICA

Rev. Stewart Gillan,
c/o New College, The Mound,
Edinburgh, Scotland EH1 2LX

CENTRAL AMERICA

Rev. Joseph Reed,
Apartado 2750,
Correo Jorge, Navarro,
Managua, Nicaragua

MEXICO

Miss Alison Crosby,
Apdo. Postal 27115,
06760 Mexico, D.F.

CHINA

Mrs. Susan Raeburn-Cherradi,
Amity Foundation Coordination Office,
4 Jordan Road,
Kowloon, Hong Kong

MIDDLE EAST

Rev. Robert & Mrs. Nancy Assaly,
c/o The Middle East Council of Churches,
P.O. Box 4259,
Limassol, Cyprus

OTHER AGENCIES

Miss Dawn M. Ross,
159 Route de Ferney,
Box 2100,
1211 Geneva 20,
Switzerland

CHRISTMAS SERVICE:

A Mother and Son

by Margaret Henderson

Leader: We come uneasy, Lord, this festive season,
afraid that all may be just as before;
We come, longing to be able
...to find the living word behind our carols and the bible.
...But we hold on to hope
...reassured that you have come to stay
to bind together your and our becoming.[1]

Hymn: O how shall I receive Thee? #112 Book of Praise (alternate tunes: Thornbury #306, Lancashire #509, Ellon #468)

Leader: Those who wait for God watch with their hearts and not their eyes, listening, always listening for angel words.[2]

Reader 1: Luke 1:26-38

Reader 2: *Here am I, the servant of the Lord; let it be with me according to your word**. Mary is visited by a messenger of God and chosen for the significant responsibility of mothering the son of God. Her situation is likely to be misunderstood by others and could lead to ostracism and personal danger. Yet after asking only one question, Mary is ready to accept the responsibility to which she hears God calling her. *Could it be [, Mary,] that you had been ready waiting, listening for the footsteps of an angel? Could it be there are messages for us if we have the faith to listen?*[3]

Reader 3: Some thirty years later we hear a similar willingness in Mary's son to accept God's leading. *Jesus said to them, "My food is to do the will of him who sent me and to complete his work." (John 4:34)* Both mother and son accepted God's will for their lives. We celebrate their openness to the presence of God and their wholehearted acceptance and active participation in God's will.

**All Scripture quoted from New Revised Standard Version.*

Prayer (All): Forgive us, O God when we crowd Jesus out of this Advent season by the clutter of other concerns. Give us energy for the task of advent housecleaning so that our lives will be a welcome place for the coming of Jesus. Then teach us to be open to his presence and discerning of his leading. We want to be able to say "Let it be with me according to your word" and "It is my food to do God's will." O God, we want to embrace your will wholeheartedly and be your co-workers and servants.

Leader: *When God is a child there's joy in our song. The last shall be first and the weak shall be strong, and none shall be afraid.*[4]

Reader 1: Luke 1:46-55

Reader 2: *God has looked with favour on the lowliness of God's servant. God has lifted up the lowly and filled the hungry with good things.* Mary rejoices in the One who has called her into service. She knows she has no status by worldly standards yet the God of heaven and earth has chosen her, a peasant woman. This personal experience of God's blessing leads Mary to proclaim, exultantly, the character of God as the defender of the marginalized people of this world and the deflator of the proud, the powerful and the rich. When a woman of faith holds such powerful views, is it any wonder that her son voices a similar vision?

Reader 3: Luke 4:16-21

Reader 4: *The Spirit of the Lord has anointed me to bring good news to the poor...and let the oppressed go free.* At the very beginning of Jesus' ministry, he identifies his mission to bring good news, recovery, release and freedom. The poor, the captives, the blind, the oppressed are the recipients of his compassionate activity. Both mother and son proclaimed God's reign in the world. We celebrate their compassion and justice.

Hymn: Hail to the Lord's Anointed #113 Book of Praise vv 1-3,5.

Prayer (All): O God, in this Advent season we prepare ourselves to participate in your coming reign. Forgive us when we want to hold on to the beauty of the Christmas story and ignore the demands it makes upon us. Forgive us when we have been a part of unjust systems and failed to speak out. Make us sensitive to the needs of the poor and the oppressed. Guide us to use our gifts and skills to work toward establishing your justice. O God, we want to commit ourselves to living with compassion and justice.

Leader: *Let all mortal flesh keep silence, and ponder the mystery: Christ our God to earth descendeth, with blessing in His hand.*[5]

Reader 1: Luke 2:1-20

Reader 2: *Mary treasured all these words and pondered them in her heart.* Mary has much to remember and recount: a long trip in the last days of her pregnancy, securing lodging in a barn, the birth of her first child. But there are even stranger things: visits from unknown shepherds, stories of choirs of

...we hold onto hope that you have come to stay to bind together your and our becoming.

angels, and references to the birth of the Messiah. So Mary ponders these events. She turns them over and over again in her heart knowing God's ways are mysterious and defy explanation. Only the heart can hold such mystery.

Reader 3: Matthew 3:13-4:2

Reader 4: *A voice from heaven said, "This is my Son, the Beloved, with whom I am well pleased." Then Jesus was led by the Spirit into the wilderness.* Jesus' attention also is drawn by an unusual event. He is made aware of his special relationship to God and God's pleasure in who he is. Jesus recognizes God's deep involvement in how he lives. His reaction is similar to Mary's. He needs time to ponder the meaning and significance of this special message and to determine how he is to respond. So he goes into the wilderness to be alone. Both mother and son contemplate the signs of God's activity in their lives. We celebrate contemplation and the capacity to treasure God's mysterious action in our hearts.

Prayer (All): O God, in this Advent season we ponder again the mystery of your choice to take human form and live in our midst. In our noisy, fast-paced world we may not hear your words to us or recognize the signs of your presence. Nor do we feel we have the time to ponder their significance or respond to their demands. Forgive our deafness and blindness and our preoccupation with less important things. Teach us to be still so that we may treasure your gracious love for us and be aware of your movement in our lives and in our world. O God we want to commit ourselves to take time for contemplation.

Leader: *If there is no cross in the manger, there is no Christmas. ...if we cannot go now even unto Golgotha, there is no Christmas in us.*[6]

Reader 1: Luke 2:22-35

Reader 2: *This child is destined for the falling and the rising of many in Israel ... and a sword will pierce your own soul too.* An old man's joy in seeing Mary's son overflows in praise of God's salvation, light and glory. One more sign is added to the others to indicate that this is no ordinary child. But now there is something sharp and unpleasant. "A sword shall pierce your soul." God's activity is not always welcome in our world and those who cooperate with God may also suffer the world's displeasure. Mary's acceptance of God's call on her life does not free her from life's pain.

Reader 3: Matthew 26:36-39

Reader 4: *I am deeply grieved, even to death.... Father, if it is possible let this cup pass from me; yet not what I want but what you want.* Neither is Jesus immune from suffering. In fact, in order to be true to his commitment to God's love and justice Jesus cannot avoid suffering. So he agonizes, in loneliness, over the path he would rather not take. Both Mother and Son endured suffering in God's service.

Prayer (All): O God, we do not want to be reminded, during this joyous season of advent, that your coming may also bring the sharp sword of suffering. Yet, we are thankful for Jesus' great love which led him to endure suffering on our behalf and for your continuing presence with us in the midst of our anguish. Forgive our attempts to protect ourselves from the suffering of others. O God, we want to commit ourselves to support others in their suffering and to follow your will in spite of suffering.

Hymn: The Lord is come on Syrian Soil #156 Book of Praise

Departing Commission:
Leader: As we go forth from this place to celebrate Advent let us open ourselves to God's indwelling Spirit and accept wholeheartedly God's invitation to service. Let us rejoice in God's great compassion and God's commitment to justice and care for the world as Jesus did. Let us take time to contemplate the mystery of God's entering into human form and God's continuing activity in our lives. In the courage that God provides, let us draw alongside those who suffer. Go in peace and joy.

1 Adapted from "An uneasy carol", The Hymn Texts of Fred Kaan. (Carol Stream, Illinois: Hope Publishing Company, 1985), #115.

2 Weems, Ann, "It is not over", Kneeling in Bethlehem. (Philadelphia: The Westminster Press, 1980), p.85.

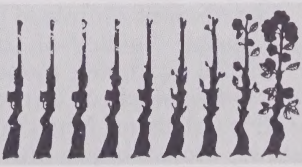
3 ibid. "Mary, Nazareth Girl". p.25.

4 Wren, Brian, "When God is a Child," Bring Many Names (Carol Stream, Illinois: Hope Publishing Company, 1989),. #34.

5 Adapted from "Let all mortal flesh keep silence" #354 in Book of Praise.

6 Weems, "The Cross in the Manger", p.77.

Nations shall not lift up sword against nation, neither shall they learn war any more. Isaiah 2:4b



Forward In Faith

A letter sent recently to Synodical treasurers suggested amounts required to meet the 1993 estimates submitted to Council last May (a total of $1,444,925). However the total of the objectives is less than the total need. The basic reason for that was an attempt to recognize what happened in 1991 when it was necessary to take $247,777 from the legacy/gift/interest fund to meet that year's expenses.

If we continue dipping into our legacies and gifts, we will have less and less each year to invest to gain interest. It is a sad fact that low interest rates are providing less income anyway.

Where else can we find the balance of $354,000 that we need? Is the solution to form a "354 Club" in which 354 supporters will provide an additional $1,000 to WMS (WD), or a "708 Club" in which 708 supporters will provide an additional $500 or even a "2832 Club" in which 2,832 supporters provide an additional $125 -- a little more than an extra $2.00 per week. The figures become more exciting when we look at the number of supporters shown as members in the latest edition of the red book. Undoubtedly there are supporters who are not members.

The amount promised to the Life and Mission Agency of the church for 1993 is $350,000; money used to support the work of our church in countries such as Nigeria, Taiwan, Malawi, Mozambique and India. It is the outreach of our Society to people in many areas -- reflecting not only our purpose "to be involved in local and world mission", but also our anniversary slogan "Go, Tell".

Freewill offerings have been the backbone of our Society's achievements but we have been given many talents that can be used in various ways to reach our objectives. "Oh for the wisdom of Solomon to solve the dilemma".

We will go "forward in faith"! Praise the Lord!

VIEWPOINT:

A Reflection on AIDS

by John Stapert,
Executive Director, Association Church Press.

We must care about AIDS because it strikes humans, including friends and relatives of ours. We must care as journalists because fear and misinformation are precluding rational discussion, and we're in a position to convey accurate information. We must care as evangelicals because biblical, ethical norms apply, and Christians need help in applying those norms.

AIDS is tough for evangelicals to discuss because in order to talk about AIDS we must first talk about sex and then we must talk about homosexuality. We are shy on both subjects. Most evangelicals, journalists included, therefore stay several paces away from AIDS— except perhaps to condemn the disease and those who have it.

The urgent journalistic responsibility for evangelicals regarding AIDS includes a call for compassion. With this disease as with so many others, we must exert special efforts to distinguish between the disease—which everyone agrees is an enemy—and the victim. Having done that, we must warn clearly against the conduct by which this disease is most commonly spread. Even those who believe homosexual conduct is morally acceptable, and that includes few evangelicals, have grounds for warning against disease-spreading practices.

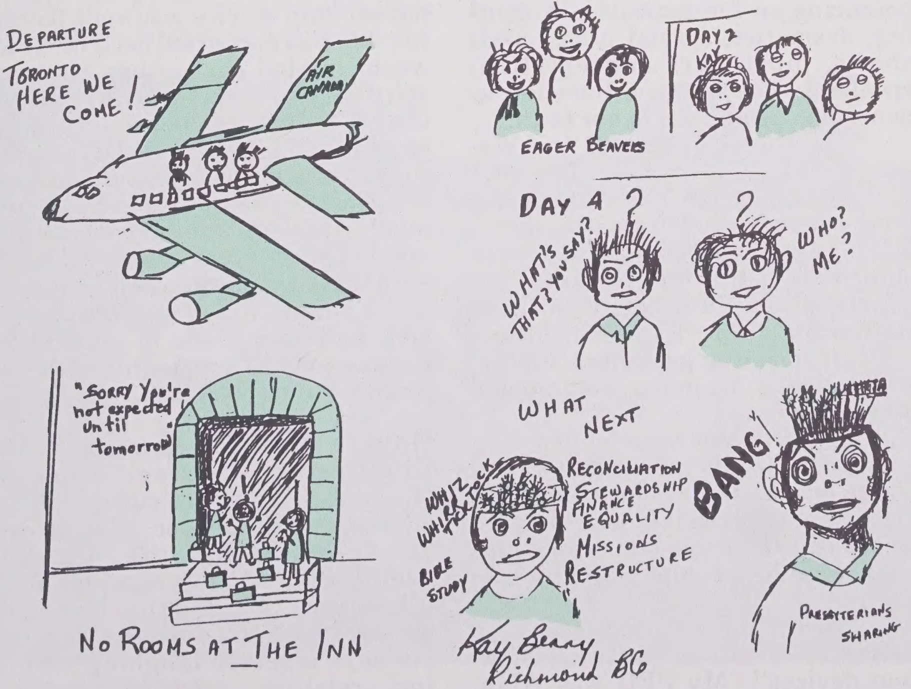
Beyond the compassion and the warnings, we have a responsibility to show how the Bible's absolute moral standards can be good news—liberating news—to those whose sexual orientation is not heterosexual. Surely, as we do so, we can underline the richness of faithful, monogamous relationships, contrasting that joy to the pain of promiscuity's broken relationships. Surely we can insist that sexual communication is precious, and therefore not to be demeaned by pursuing it casually.

As we do so, we will find ourselves struggling painfully with the fact that the homosexual orientation is a likely "given" for some people. There is some sense in which it is God-given, not personally chosen. We need our finest evangelical ethicists to help us understand what that implies. We must invite them to write for us, helping our readers and helping us editors deal with sexuality in a soundly biblical fashion. Many Christians, regardless of orientation, need biblical help with sexuality. (Liason, Evangelical Press Association Newsletter).

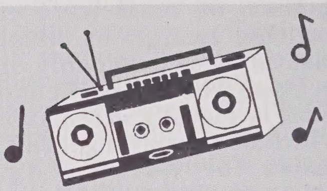
IMPRESSIONS

The Evolution of a Delegate to Council!!!

by Kay Berry


DEPARTURE
TORONTO HERE WE COME!
AIR CANADA
EAGER BEAVERS
DAY 2
KAY
DAY 4
WHAT'S THAT? YOU SAY?
WHO? ME?
"SORRY You're not expected until tomorrow"
No ROOMS AT THE INN
WHAT NEXT
WHIZ WHIRR TICK TOCK
BIBLE STUDY
RECONCILIATION
STEWARDSHIP
FINANCE
EQUALITY
MISSIONS
RESTRUCTURE
BANG!
PRESBYTERIANS SHARING
Kay Berry
Richmond BC

CELEBRATING YOUTH



YOUTH TRIENNIUM PRAISED

Aaron Miechkota, delegate to the Presbyterian Youth Triennium held at Purdue University in West Lafayette, Indiana in July 1992 described her experience as "wonderful, amazing and fantastic, ... the most exciting week of my life." After a fourteen hour bus ride, Aaron and others from her Synod finally arrived too excited to notice how tired they all were.

She says, "Every day began with energizers, songs and the most memorable of all: worship services, bordering on fantastical with dancing, dramatics, special props, slide shows, music, art and excellent speakers. The sermons alone left us pensive and enriched in our faith.

"The theme 'Through the Waters' was used all week. Together the 3500 delegates 'came to the waters', were 'called from the deep', went 'into troubled waters', were 'pulled from the waters', into 'the waters of new life', where 'still the waters run deep'. Each one of these mini-themes was presented and developed each day in our worship and other activities.

"Every delegate belonged to a Life Boat Group that met twice a day to discuss issues of our faith, society, homes, schools and beings. With only 16 people our discussions were productive and thought provoking.

"Within the life boat we were paired off with our 'personal flotation devices'! My PFD was Alan. We spent time together and talked about more personal subjects. He was a special friend I will not readily forget.

"Having been selected for the choir added so much to my experience. We sang at every worship original songs that were written by our choir directors. Jim and Jean Strathdee were great. They mixed their musical genius and our enthusiasm into something wonderful for everyone.

"Leaving was hard to do. Our final worship service was very powerful. We had supported each other all week, guided each other through spiritual and social growth, listened to each other's problems and points of view. We were a family tied to each other with the humble strings of Christ and our love for one another. We were strong in each other and I cherish every moment I spent with these wonderful people.

"I cannot thank you enough for your help that made it possible for me to attend. The triennium was an event I will never forget."

Doreen Dath, a member of the Children and Teenage Working Group of Council Executive attended as an adult advisor. She writes, "Imagine being one of 5000 youth/adults coming together from all across Canada, the USA and around the world. Imagine spending six days together laughing... singing... relating... rejoicing... praising

God. This was the 1992 Presbyterian Youth Triennium (PYT).

"One of the reasons I was stirred to attend was the fact that my son had attended some six years ago as a teenager and the event was a catalyst in his spiritual life. As an adult advisor, I was a full participant in all the events of the PYT and I was expected to provide support, encouragement and spiritual nurture to the youth participants.

"The delegation from Canada numbered 507. There were 60 International participants, Global Partners from 31 countries.

"It was one of the most exciting weeks of my entire life. Not long after our arrival we were greeted with a rainstorm and I realized that all this water added a great deal to the atmosphere of our opening day. The theme for the day, 'Come to the Waters' was enhanced by the rain. God uses water in many of his lessons to us. As in the story of Noah's Ark, water is seen as an obstacle to overcome. God remains with us, however, pulling us 'Through the Waters' and assuring us of His presence through good times and bad. Every time I now see rain it will represent a renewed commitment from God to me and I will always remember His love for me.

"Each morning at Triennium, the 5000 gathered in the Hall of Music for worship. We prayed, sang praises to God, witnessed the presentation of the Gospel by a multidimensional performing arts group called *IN3D* and each morning had a different speaker. Two of them were Canadians, Don Posterski from World Vision Canada and Jean Armstrong from the P.C.C."

The goals for the Triennium included, among others, hearing God's call to faithful commitment, experiencing community and relationships that are affirming, loving and challenging, and discovering opportunities to grow through taking risks.

TRES RIOS PRESBYTERY

Photo: Kenneth Allen

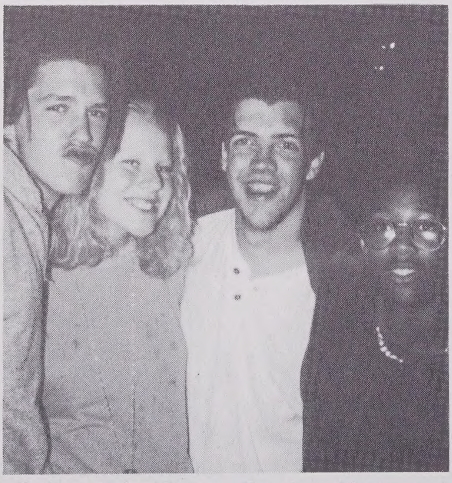
- Life boat group meets.

Presbyterian Youth Triennium, Purdue University, Indiana...

Doreen reported that "participants strove to make these goals a reality as throughout the week they met in small groups called Life Boats and gained confidence and trust in each other. Testimonies were shared and everyone received a sense of belonging to one big happy family, 'The Family of God'."

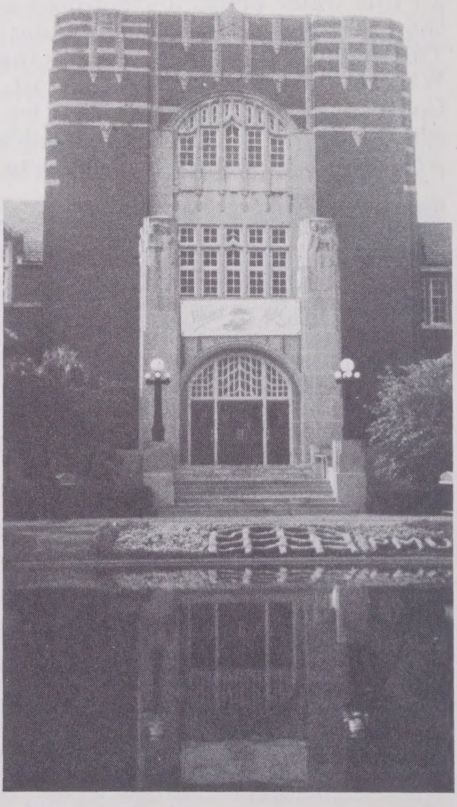
Doreen's Prayer Partner was a 17-year-old girl from Florida, with whom she became very close. In her life-time this girl has known troubled waters - but her troubled waters were overcome by the Living Water. "I was very inspired by her faith," Doreen said.

One of the more exciting times at PYT was when the Canadian contingent gathered together to celebrate Canada's 125th birthday. They posed for a photograph made up of the delegates holding placards which when put together made a giant Canadian flag.



-Left to right: Brian, Kristin, Alan and Marsha.

"As I think over the events of the week at Purdue," Doreen said, "I am strengthened by the knowledge that there is no generation gap. We are all children of God and each person's experience with faith is individual but under Christ we are as one. I am very grateful to God for this experience and appreciative to the WMS (WD) for the financial support I received."



- Welcome, Youth!

Photos: Anne Brown

ADVENT AND CHRISTMAS RESOURCES AND GIFTS FROM THE BOOK ROOM

The WMS Book Room
50 Wynford Drive
Don Mills, Ontario M3C 1J7
Tel. 441-1111, ext. 239/240

Please do not send payment with your order. An invoice (including postage and GST) will be sent with your book(s).

Advent Journey 1992, A Time of Encounter.*
An Advent devotional guide for adults and youth. This full-colour 64-page book contains a weekly family worship outline as well as daily readings and thoughts for meditation. Available in English and French. **$3.95**

A Path Through Advent for Children 1992.*
"Get ready: 4 weeks to prepare for Jesus' coming". Full-colour attractive book especially prepared to help children aged 8-12 participate in the season. Many activities which could be shared with the family. Available in English and French. *Editions du Signe, Strasbourg, France/ Novalis, Canada. Translation: James Sauer. **$2.95**

To You is Born
The Angels' Song
That Special Night
The Music of Bethlehem
Christmas programmes for children and adults which could be used in a congregational worship setting. Augsburg. **$1.40 each**

Meditations For Advent and Christmas by James Kirk.
Themes of watchfulness, promise, preparation, fulfillment and celebration are explored in this book of daily meditations and prayers. Westminster/John Knox Press. **$12.00**

Coloring The Wind - using Photos and Words by David P. Young.
A beautiful, inspirational book to enjoy and to give to a friend. Thoughts about life, compassion and peace in which the author invites us to think about God and the world with passion. Westminster/John Knox Press. **$15.75**

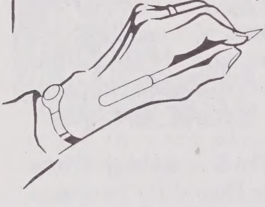
Canada Je T'Aime/I Love You.
This book is described as a "joyously illustrated love letter in the form of a book to the people of Canada." Japanese-born painter Miyuki Tanobe has made Quebec her home for two decades and she has now painted 16 Canadian cities. Accompanying her paintings are texts in French and English by Roch Carrier. He has travelled extensively throughout Canada and the text is based on his visits to cities and conversations with friends made along the way. Tundra Books, Hard Cover. **$29.95**

Wolf Island by Celia Godkin.
This story for children encourages appreciation for the fragile balance of a natural ecosystem. The dramatic full-colour illustrations also by Celia Godkin make this a sensitive and beautiful book which can be enjoyed by all ages. Fitzhenry and Whiteside. **$18.95**

Bible Animal Books.
A set of six small, animal-shaped board books for young children. Moody Press. **$2.00 each**

Dear Friends

Rev. Donald W. MacKay,
Trinity College,
P. O. Box 97,
Umuahia, Abia State,
Nigeria
March 1992



The first semester ended early to allow the students to go for state elections. Imagine - examinations were put ahead ten days and no one rioted!

The second semester began as the marking ended so all the planning went astray. This time there are three courses (seven lecturing hours) altogether.

In January, the democratically elected state governors were sworn in. We attended the local ceremony. However, the Abia State governship election is now being contested in the court.

The program to civilian rule continues, Legislative/Senate elections in July and Presidential in December. Multi-party democracy is the watchword in Africa.

Our Nigerian money (the Naira) was effectively devalued to US dollar about three weeks ago. One US Dollar went from N9 to N18 plus, the rate of the parallel market. Therefore, most items have now been increased by 30%. It makes life difficult for Naira earners.

The long awaited census has been announced - 88.5 million they say. Previous guesses always made it 120 million. Well, we misguessed by approximately the population of Canada!

In December, a "lady" bush dog, since named Natale (Christmas), joined us. Dog and cats are doing fine.

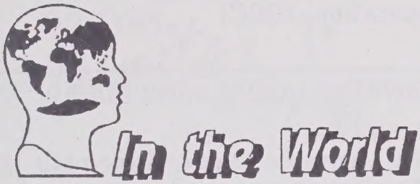
This week my only outing for mid-term break ended with my owning a TV, the first time in Nigeria.... By now we have some four channels to choose from...I had forgotten how it wastes time....

The past week also saw the arrival of a reserve water tank - hopefully soon to be connected both to the main water line and to catch the rain water. For the first time since October, we also had water from the main town water line. Water in the dry season is not to be taken for granted.

The last part of the second semester has begun and so has the rush. The final year's diploma students write what they call a thesis. I have five to supervise...joy!! They also write two sets of examinations - one for University of Calabar diploma and one for Trinity...so classes end in April with the exams first round beginning in May. The year One and Two examinations are in June...graduation is June 26th. So we are busy until then.

Appreciating any and all communications - hoping something interesting materializes for July/ August entertainment and leave.

Donald W. MacKay



EARTH SUMMIT

The World Council of Churches, which works in collaboration with the Canadian Council of Churches, has released a commentary on the Earth Summit and the five documents which were dealt with in Rio de Janeiro.

As an official non-governmental organization, the WCC had staff and church representatives at the official United Nations Conference on Environment and Development (UNCED). It also held a week-long meeting with 176 people from 54 countries in Nova Iguaçu, a poor neighbourhood northwest of Rio. Among them were four Canadian church representatives.

The WCC document on the UNCED conventions said the churches approached the Earth Summit "convinced of the need for action to protect the well-being of all creation and to redress the inequities which perpetuate poverty." Much of the churches' work on questions of environment and development is based in their understanding of justice, peace and the integrity of creation.

"In UNCED," the document explains, "we recognize both achievement and limitations. For the first time, the world community was gathered to deal with their inter-related crises of ecological destruction and global poverty. However, the results of UNCED are an inadequate response to the seriousness of the crisis." [CCC]

CRISIS LOOMS OVER THE MIDDLE EAST

Environmental damage in the Middle East has become an increasingly urgent issue, although popular consciousness of the problem is still small, reports this article from "The Middle East" by Magda Abu Fadil.

The Middle East is confronted with a major environmental crisis. Serious water shortages, soil erosion and desertification are threatening the Gulf, which has one of the most polluted waterways in the world. "Most of these countries are suffering from environmental deterioration caused by under-development and industrialisation," according to Mustafa Tolba, the executive director of the United Nations Environmental Programme (UNEP).

Air and water pollution generated by massive industrialisation, particularly in the Gulf states, are far beyond the accepted limits, he said in an interview with *The Middle East*. Acid fog concentrations of highly acidic sulphates and nitrates plague countries like Kuwait and Qatar. Saudi Arabia, with its mammoth industrial complexes at Yanbu on the Red Sea and Jubail on the Gulf, has also contributed to the increase in pollutants.

Tolba claims that "the Gulf is 43 times more polluted than any equal area of water in the world." - MECC Newsreport, J/J 92.

STUDY THEME

"NO" TO WOMEN MINISTERS

In a compromise intended not to "aggravate the current unrest and divisiveness" in the Christian Reformed Church in North America, the synod of the 300,000-member body voted after ten hours of debate not to approve amendments to the Church Order needed to ratify its 1990 decision to open the offices of elder and minister to women. However, the synod said, congregations wishing to do so may allow unordained laywomen "to teach, expound the Word of God and provide pastoral care under the supervision of the elders". Biblical arguments for ordaining women are "not sufficiently persuasive to win the confidence and support of the church", according to a 109-73 decision taken by the denomination's broadest assembly at its annual meeting in Grand Rapids, Michigan, in June. [EPS]

BRIEFS TO CRTC ON RELIGIOUS BROADCASTING

As the Canadian Radio-television and Telecommunications Commission (CRTC) reviews its policy on religious broadcasting, major Canadian churches are saying that stations or networks which express only one faith perspective or viewpoint should not be allowed to operate in Canada. VISION-TV operates under the present CRTC policy on religious broadcasting. It provides access to all faith communities, including those which could not afford their own stations.

The CRTC held a public hearing in October to review its policy on religious broadcasting. The hearing resulted from changes to the Broadcasting Act in 1991, as well as certain technological changes, and pressure from some Christian groups for a "single-faith" network.

One brief was presented by Interchurch Communication (ICC), which is made up of the communication units of the Anglican Church of Church; the Presbyterian Church in Canada, the Canadian Conference of Catholic Bishops (English Sector), the United Church of Canada, and the Canadian Council of Churches.

The ICC brief represented the churches' detailed responses to each of the CRTC's questions. The Canadian Council of Churches also presented a brief that emphasized the Council's positive experience of inter-faith dialogue and cooperation. (CCC)

INTERNATIONAL MINISTRIES

CANADA

Ms. **Lorraine Major**, a member of the Objibway Nation, will be working at Anishinabe Fellowship Centre in Winnipeg, commencing on September 1, 1992. Lorraine is also enrolled as a candidate for ministry at Vancouver School of Theology. Remember Anishinabe Fellowship Centre and Lorraine in your prayers.

Stewart Folster has assumed his position as Lay Missionary at Saskatoon Native Congregation. Stewart is enrolled as a candidate for ministry of The Presbyterian Church in Canada at the Jessie Saulteaux Centre, Beausejour, Manitoba.

MALAWI

The 1991-92 drought in Malawi is the worst since 1948-49. In that year Malawi received 62% of its normal rainfall. This year they received 67%. The impact on agricultural production may be worse this year, however, since there was almost no rain in February, just when the maize needed it most.

Most reports indicate that the harvest will be 50% of what is normal. The government has predicted a food supply gap of 800,000 metric tons of maize. UNICEF has predicted that almost five million Malawians will be affected (4.7 out of a total population of eight million), including almost one million children under five years. You can help by giving through Presbyterian World Service & Development.

OUR READERS Write

Thank you for the issue on sexuality. I shared it with two close friends, both lesbian, both driven from their respective churches (not Presbyterian) 20 years ago by disapproval, coldness, even backs deliberately turned on them.

I was glad to be able to show them that our church could address the theology and the biology of homosexuality with honesty, care and prayer. I believe with all my heart that the spirit will eventually lead the Presbyterian Church as a whole beyond the judgemental theology based on liberalism and fear of otherness. Faithful monogamous love is just that - LOVE. Both women told me that they were touched and encouraged by that particular Glad Tidings.

Thanks for having the courage and wisdom to print it.
Mary Jane Miller, St. Catharines, Ont.

I am very disappointed with some of the articles that have appeared in this magazine. Instead of dwelling on this world's troubles and griefs why not encourage readers to seek the solutions to the problems that face us everyday. These can be found in the "Holy Bible - God's Words"! Let us follow the Bible's teachings before it is too late.

People with adverse sexuality should be loved and helped but not given the "lime-light". I believe there is a way to help these people - if they are willing to be helped.

Very little was said about our Lord's Passion and Crucifixion in the April issue, where that should have been the main topic.

Other editorials, newspapers, radio and TV give us ample reports on world conditions. Glad Tidings doesn't have to follow suit. God's news is better and best anytime. Let us live up to our name "Glad Tidings."
Norma Lyon, Cranbrook, B.C.

I was disappointed in the April edition of Glad Tidings. There were far too many articles and pages on Sex. I believe Glad Tidings' purpose is to keep members informed about our Presbyterian Missionaries.
Yvonne Sanders, Vancouver, B.C.

The April Glad Tidings saddened and sickened me. It was almost totally preoccupied with deviant sex, as are the X-rated movies so popular today.

Surely, we do not have to study the devil's work to proclaim the work of the Lord which, I believe, should be our mandate.
Kaye Gold, Vancouver, B.C.

I'm interested in your "Breaking the Silence" issue and the fallout from it. I wish you luck and hope you are able to continue to discuss hard things openly and freely. That is very important, (but you know that don't you?).
Peter Erb, Owen Sound, Ont.

P.S. Several of the people who responded negatively to the April event state that they can get this kind of stuff in the secular media. (They almost seem to say "This kind of smut!") I'd like to point out to them though that it's rather more difficult to get a treatment of issues in the context of Christianity.

In the Society

PRESBYTERIAL

This year the **Hamilton** Presbyterial annual Summer Tea and Bake Sale was held at South Gate Church, Hamilton, Ontario.

AEC, Evelyn Murdoch was honored by a host of friends and fellow workers on the occasion of her retirement after 35 years of full-time church service.

Speeches were made, praises sung, gifts presented and happy well-wishers enjoyed a delicious luncheon.

Hamilton Presbyterian Women are hoping that "our" Evelyn will continue to attend Presbyterial events. We wish Evelyn "all good things in her next phase of life".

- (l) Wilma Butter, (r) Evelyn Murdoch.

Peterborough Presbyterial decided to hold a fund raising event because the allocation seemed out of reach due to declining numbers in its groups. A concert, held on May 31, 1992 at 7:30 p.m. in St. Paul's Church, Peterborough, featured the Ontario Presbyterian Chorus.

The program consisted of old and new sacred songs, vocal solos, duets and a quartet as well as instrumental numbers. The audience of approximately 230 participated in enthusiastic Hymn Singing. A free will offering amounted to almost $1000.

The Presbyterial is grateful for the response to this endeavour which provided exposure of the WMS and the Chorus in this area. A very inspirational evening!

The fourth annual rally of the Presbyterials of **Brandon and Winnipeg** was held in First Church, Portage La Prairie, Manitoba on June 20.

The opening worship service was conducted by Winnipeg Presbyterial President, Doris Binding, and Synodical President of Manitoba and Northwestern Ontario, Jean Campbell, using one of the services from Council.

Eleanor Irving, Brandon, reported on CAT (Children and Teens) Conference held before Council.

Ina Borger, Synodical Vice-President reported on the April Synodical meeting of Manitoba and Northwestern Ontario.

Jean Campbell and Doris Binding reported on the Council meeting held in Toronto.

The Rev. Blake Carter, AEC presented a report on the General Assembly and also outlined his work as Area Educational Consultant.

A period of relaxation and humor was provided by a Word Scramble and a Get Acquainted Game.

Glebe Presbyterian Church hosted the Annual Meeting of **East Toronto** Presbyterial on February 22, 1992. Opening Worship was led by the women of Glebe Church.

Helen McLeish, Treasurer of Council Executive, spoke on the theme "Forward In Faith". The Rev.

Jean Armstrong conducted the closing worship and installation of officers for 1992.

The meeting concluded with lunch served by the women of Glebe Church.

The Spring Rally of **East Toronto** Presbyterial was held at Knox Church, Spadina Road, on Monday April 13, 1992. Guest speaker, the Rev. Patricia Hanna, Gateway Community Church spoke on the theme "Aspects of Women in Ministry".

Special music was provided by Toronto Formosan Presbyterian Church Choir.

LOCAL

Thirty-two women gathered August 4, 1992 at the home of Lawrence and Geraldine Palmer for the annual summer luncheon of the WMS of **Knox** Church, **Westport,** Ontario.

Special guests were Gloria Purcell, Spencerville, President of the Synodical of Quebec and Eastern Ontario and Mary Moorhead, president of the Brockville Presbyterial.

ANNIVERSARIES

The 100th Anniversary of the WMS of **St. Paul's, Caintown**, Ontario was celebrated in the church on Saturday, June 27, 1992.

Mildred Gorman, vice-president was in charge of the program. The hymn "Great is Thy faithfulness" was sung, and scripture and a meditation "Forward in Faith" read by Mrs. Gorman was followed by prayer by Eileen Horne.

Mr. Kenneth Horne, former minister of St. Paul's, told of the accomplishments of the WMS in Canada and overseas, and of the need for more young people to continue the work.

The mural "River of Faith" circled the vestry and old minute books and other memorabilia were on display. Several musical numbers were enjoyed including selections on the pump organ purchased around 1876.

A history of the group was read and tribute paid to the first president Mrs. James Purvis, and others, including Mrs. D. Turner, present president who has held the office for 32 years.

Greetings were brought from the Synodical, Presbytery and leaders of WMS in the surrounding area. A beautiful anniversary cake and other refreshments were served at the close of the celebration.

IN REMEMBRANCE

Mrs. Hilda Ferguson,
St. Andrew's, Avonmore, Ont.

Mrs. Wilma Hemingway,
Melville, Brussels, Ont.

Mrs. William (Nora) McLean,
Eden Mills, Ont.

Mrs. Helen McCoy,
First, Edmonton, Alta.

Mrs. Charles (Ethel)
Henderson,
Mrs. Hattie Merkley,
Caven, Exeter, Ont.

Mrs. Marjorie Murray,
St. Andrew's, Guelph, Ont.

Mrs. Hugh Jack,
St. David's, Hamilton, Ont.

Mrs. Jessie Keith,
St. Andrew's, Hanover, Ont.

Elsa Dalgleish,
Strathcona Park,
Kingston, Ont.

Mrs. Ruth Wilson,
Kinlough, Ont.

Miss Jean McOuat,
Margaret Rodger Memorial,
Lachute, Que.

Mrs. J. C. (Sarah) Thomson,
Hamilton Road, London, Ont.

Mrs. Kathleen Dempsey,
Miss Muriel Kennedy,
Mrs. Dorothy Newbegin,
New St. James, London, Ont.

WAR

War is an old and tired institution,
Grown the more hideous in its senility,
Risen from youth marked by a crude ability
With axe and arrow, to the bloody revolution
Of middle age; then to a fierce futility,
With unique barbarisms leading to sterility
In mind, in body, with no restitution.

A race long used to serving war
Struggles within its anguished grip of death,
Faced with alternatives of suicide or change.
And, desperately, unused to swerving far,
Strives blindly for the needed strength and breath
To enter boldly into pathways new and strange.

Bettina B. Jackson
[JCA News Jan. 91]

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Glad Tidings

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December 1992

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Glad Tidings

DECEMBER 1992 Vol. 68 No. 10

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.

GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.

GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.

GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

One way to
Share the Gospel
Page 6

Ever
wondered where
Christmas
Kettles came
from?

Page 32

December 1992

A Taste for Justice

Christmas is a time when taste buds are stirred to life. From the moment the first gingerbread cookie is baked until the last morsel of turkey is swallowed, North Americans know the greatest taste experience of the year.

My favorite Christmas treats as a child were molded red and green sugar candies, pure sticky sweet taste treats that melted in your mouth like colored ice sculptures.

Christmas dinner is usually heralded by scents that make our mouths water long before the dinner reaches the table: vegetable dishes simmering on the stove, turkey browning in the oven, and the pungent smell of mincemeat pie.

Finally, with dinner over and cup of coffee in hand, it is time to put your feet up and reflect on the day, and the passing of another Christmas season. For some, that cup of coffee, or tea, is no ordinary drink. It may be a gift that goes on giving long after the last Christmas tree is hauled away from the curb.

If you're using *Bridgehead* products, you will be getting a taste of justice. Bridgehead is a trading company owned by OXFAM-Canada and imports handcrafted gifts and fine foods from twenty-nine countries around the world. It is part of an international movement of 'Alternative Trading Organizations' working to bridge the gap between wealthy and poor nations through fair trade. Bridgehead allows people to direct more of their spending dollar to the people who make or grow these items, instead of those who merely profit from them.

In October I visited the coffee plantation *La Esperanza* (which means hope) high up in the hills outside Santo Domingo, in the Dominican Republic. There I saw the reddish green coffee being picked on the mountain slopes. The beans were laid in the sun and raked to ensure even drying. They were then husked, graded and finally bagged for market. Some of those beans are sold to OXFAM and end up here in Canada.

You can buy La Esperanza's Justicia (justice) filter drip coffee in the WMS Book Room along with coffees from Mexico, Nicaragua and Tanzania. Bridgehead teas from Sri Lanka are also available. These and other Bridgehead products such as wild rice from northern Ontario, spices from Grenada and cashews from Mozambique along with 'A Taste for Justice' cookbook, make gift giving and personal enjoyment a matter of justice.

- Picking coffee at La Esperanza.

...continued

- *Bagged and ready for market.*

PRESBYTERIANS SHARING...
BRIDGEHEAD
COFFEE-CAFE

Photos pp 3, 4: L. June Stevenson

- *Judy Lee (left) and Dorothy Ruddell of the WMS Book Room with Bridgehead products.*

Bridgehead is guided by principles that enable small groups working under often difficult conditions to develop new skills and confidence as they find a market for their products. Most of Brideghead's partners are co-operatives like La Esperanza. The skills they develop are used to foster peaceful political change and a fairer sharing of wealth in their societies and globally.

Many individuals as well as congregations are now using only Bridgehead products. Find a Bridgehead outlet in your local area or come into the WMS Book Room and see their stock (sorry they can't ship Bridgehead products but they do offer a discount if you buy a case!). Pick up a Bridgehead catalogue and newsletter. You'll be taking a step towards alleviating poverty and injustice around the world.

If you haven't already explored the benefits of Bridgehead, develop a thirst for justice now. As you relax after Christmas dinner with a full stomach and a warm glow in your heart, remember those who are less fortunate. And as you determine to start your Christmas shopping early next year, please think about Bridgehead, the gift that gives twice. Isn't that what the first Christmas was all about?

He has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free, to proclaim the year of the Lord's favor. Luke 4:18,19 NEB.

Written in Love June

Evelyn Murdoch Retires

- Evelyn Murdoch

At the end of June 1992, Evelyn Murdoch retired from the Women's Missionary Society after a career that spanned thirty-five years in the Presbyterian Church.

Upon graduation from the Presbyterian Missionary and Deaconess School, Evelyn was appointed to St. Matthew's Centre, Vancouver where she served from 1957 to 1961 when she was appointed Deaconess in Saskatoon Presbytery, in charge of Mission and Christian Education in the province of her birth.

In November 1968 she was sent by the National Department of the Society to the Hamilton Presbytery as Presbytery Deaconess.

In September 1971 Evelyn was transferred to the Organization Department of the Society in view of the pending amalgamation of our church's mission work. Serving as an Educational Resource Person in the Presbyteries/Presbyterials of Niagara, Hamilton and Brampton, Evelyn worked closely with Presbyterial and Synodical Executives and Presbytery Congregational Life Committees.

In January 1978 when Brampton Presbytery/Presbyterial was reassigned to a staff person in the Toronto and Kingston Synodical, Evelyn continued to serve as Area Educational Consultant for the Presbyteries/Presbyterials of Hamilton and Niagara.

Evelyn's work covered a large geographical area. It was not unusual for her to chalk up 2300 km a month.

Every day was different for Evelyn, leaving before breakfast some days and not returning home until late. Other days she would spend in her office at home preparing for workshops and trying to keep up-to-date on the many areas her job entailed - especially as to available study materials for groups, committees and congregational boards and ongoing developments within the Church.

Evelyn said one could picture her, packed and ready to go to an event, with suitcases, overhead projector, tape recorder, boxes and briefcase, her bundle buggy full. "If I had a chauffeur, a secretary and a housekeeper, I could do my job much better," she once said.

The many-faceted work as Area Consultant was always a challenge to Evelyn, from advising with Sunday School staff, through WMS speaking assignments to conferring with the session.

"Face-to-face contact is what people relate to", she said. "A cup of tea and a quiet chat helps people open up."

Evelyn is an elder at her home congregation The South Gate Presbyterian Church, is equalizing elder and has been a Commissioner to General Assembly. For her it represents another way to serve the Church she loves.

Evelyn expects to continue to be active in the WMS and the Church. She will have much to share, and hopefully, will find time to do those other things she has been setting aside. Best wishes in your retirement, Evelyn.

A Christian Presence in Islamic Culture:

One Way to Share the Gospel

by Robert G. Proudfoot

Mennonite Central Committee (MCC) workers face a struggle over how best to express our Christian faith in field assignments where other religions are prominent. Often, we live there as a Christian presence but our work is to promote community development more than churches, for the collective benefit of all our neighbors.

My wife, Valerie, and I served with MCC in northeastern Nigeria from April 1988 to April 1991. (See GLAD TIDINGS December 1989, pp 11-13). We lived comfortably for three years as Christians in a Muslim community, where church planting has proved futile and dangerous if not forbidden, because we concentrated on embracing the people as they were rather than trying to change them.

We were seconded to two outreach programs, rural development and primary health care, of a Nigerian Christian denomination to work together with Nigerian missionaries for the evangelization of Muslims indigenous to the Lake Chad area of Borno State. I, as an agriculturalist, managed a small tree nursery and market garden project on church land while Valerie, a nurse, worked in the adjoining clinic.

Patients came from miles away to receive medicines and treatment. The farm sold tree seedlings of various types - fruit, shade/firewood and ornamental -- for reforestation and also enhanced nutrition of locals' diets through commercial cultivation of vegetables and demonstration of improved farming practices: composting, crop rotation, manuring and correct use of farm chemicals and animal drugs.

We worked for the church and supported the local congregation as best we could within their own setup. Yet, sometimes to the dismay of our Christian brethren, we also cultivated close ties with local

- MCC worker Robert Proudfoot (right) works with Glenn Klaasen of MCC Personnel Services at Faith and Farm tree nursery at Jagarawaje.

Muslims. Why? To maintain Christ's wider vision of being a loving presence to all and promoting peace and understanding between estranged Christian and Muslim communities.

Rather than reside in splendid isolation at the farm or beside the church with fellow Christians, in the tradition of past white missionaries to Nigeria, we lived vulnerably in the heart of the Muslim village in the home of a respected Islamic elder. We learned his proud tribe's tongue and ancient culture (unlike many Christian friends who kept to the regional trade language and more Western dress, seemingly to emphasize their distinct society).

We took pains to be part of both groups and move freely between them without compromising our faith. We shopped in the local markets; greeted and ate in many welcoming homes; took part in community festivals; witnessed neighbourhood funerals and weddings; visited chiefs, pastors, government administrators and elders and opened our own home to all in the spirit of accepted local tradition.

We realized that our "diplomatic immunity" status as foreigners gave us this freedom; we did not understand nor hold enough of a stake in Nigeria to be a threat to the status quo. Yet, we also feel that we earned the respect of our community by becoming open and obedient to their society. We were not threatened when the Gulf War broke out. We hope the people recognized that we stood for peace and were part of them.

We cultivated close ties with local Muslims to maintain Christ's wider vision of being a loving presence to all.

We were obliged to submit to the house rules of our landlord Abba Mai Tijani (who had originally taken us in under considerable opposition from his peers) in keeping the social "riffraff" and outspoken Christian evangelists outside our common door. After all, he knew his own people and their ways; he knew who was clean and who meant us harm.

Our allegiance allowed Abba Mai to protect and teach us and even benefit from our fellowship. We also benefitted: a window into his close-knit culture was provided for us and we were given a respectable place within it, which was essential for us in living so far from our roots.

The Muslim people knew that we were Christians. We walked through their village to church every Sunday to join in fervent worship of Jesus with other Christians. We identified ourselves to any who asked and showed them our Hausa Bibles (as many could read Hausa, the trade language of Northern Nigeria). We acknowledged but refrained from openly performing Islamic signs of "complete submission to Allah."

As such was not our custom, we did not bow prostrate and pray five times per day towards Mecca nor suffer through month-long fasts. We also considered that Christians submit completely to God's will, which gave us common ground. We behaved as People of the Book who pray to God, which gained us acceptance by Islamic religious leaders

We earned the respect of our community by becoming open and obedient to their society.

like our host even though we chose as a couple to pray and read Scriptures quietly indoors.

We did not conduct street corner sermons and home Bible studies for Nigerian churchmen and did not lead the local church services, in contrast to our perceived role of church-planting missionaries. In fact, the church and its Nigerian clergy and programs were already in place and doing well. We simply wanted to affirm them without offending the Muslim community we served.

We could not, as "infidels," presume to enter Islamic mosques nor actively participate in religious ceremonies (e.g. consecrations, burials, animal sacrifices) but we still reverently attended and prayed silently with the Muslims in honor to God. I was often asked, to drive elderly officials to these functions in MCC's van and gladly obliged.

We celebrated our Christmas and Easter but invited Muslims as well as Christians to eat with us. In fact, Abba Mai willingly slaughtered our animals (chickens or occasionally, as when our daughter Annora was born or her grandparents visited, a small ram) to bless the meat from God so that Muslims would also feel able to eat with us.

Abba Mai's wife took pride in helping Valerie prepare the food in the traditional Kanuri style, even though their household knew that we were preparing for a "Christian" feast. When Annora was christened, we chose to have the ceremony done in the church by our pastor in line with the congregation's wishes, because it was they for whom we worked and with whom we worshipped and threw in our lot.

Abba Mai was disappointed that we chose the church over his tribe's traditional custom but he understood and respected our choice. He allowed Christians to fill our home after the service for dinner and games, as long as we kept the noise down (no loud singing or dancing, please!). Muslim neighbors did not enter in, though we sent out food and drink to them, which was good enough but still inwardly disappointing to us.

I believe that Christ called us to acknowledge Him and to reflect His teachings in our daily lives (Matthew 10:32-42). We witnessed Christ to encourage our beleaguered Christian brothers and sisters who, ostracized by the Muslim community, denied ownership of land, houses and work, and forced to worship beyond the town limits in danger of the elements as well as reprisal by Islamic extremists, considered themselves as today's Israelites in the wilderness.

These Christians fervently believed in God's salvation and staked their lives on His redemption despite their abject material poverty. They regarded Muslims as spiritually lost and dead. All Muslims were spiritual as well as physical enemies. That was hard salt for us outsiders, who tried to see good in all people but who did not suffer as Christians and Muslim Nigerians do in their rivalry for souls and, ultimately, power in turbulent, oil-rich Nigeria.

Not to take a strong stand for Christ could sanction this rivalry and thus encourage more religious conflict, which violently boiled over twice after our departure. We loved our Muslim community but also saw that, in their harsh fasts, habitual animal sacrifices and regimented prayer schedules, they were seeking the straight path to Paradise through legalistic works.

They seemed mistrustful and superstitious, unable to find that inner peace which a personal relationship with God provides. God was seen to be very stern and majestic in their eyes. Outward appearances of order and success thus meant a lot to them.

We know that we made many cultural gaffes and suffered a lot from harsh climate and living conditions, but God remained faithful through it all. He cared for us and carried us through many difficult times. We failed to win any converts to Christianity, which, in the eyes of some fellow believers, meant that we had wasted our time and opportunity. We remained faithful and did make an impact, as was told to us in private by many who understood the intricacies of village life better than we.

We discouraged some high-powered Christian evangelists from moving into our village to blitz the Muslims with the Gospel. We sensed that they neither knew the culture nor the language. They would probably have stormed the place for a week of high pressure confrontation and have swirled our neighbors into an uproar with fire and brimstone sermons.

These young zealots showed no inclination towards working with our established local congregation and saw no problem in uprooting tedious years of "friendship evangelism" which Valerie, I and some Nigerian Christians had experienced in the village to gain Muslims' trust.

Although Christians have tried for over 50 years to convert the Kanuri tribe to Christianity, one can only count ten or so persons out of four million who have received the Gospel. The Kanuri people are a proud nation who commanded a highly civilized empire around Lake Chad called Kanem-Bornu for a thousand years, far before the British claimed Nigeria as its colony. They consider themselves a sister force to the Hausa tribe which dominates northern and western Nigeria, and thus do not take warmly to Christians who speak and read Hausa language without Kanuri.

The Kanuri were not conquered by Mallam Alhaji Usman Dan Fodio during the momentous Fulani jihad of the early 1800s which cleansed Islamic practices throughout the region and set up a religious sultanate that persists today. This regal tribe prides itself, however, as the first in Nigeria to be Islamicized, which happened during the 11th century as the religion spread from Arabia.

Islam has permeated into every institution of Kanuri culture; to bring in Christianity and Western ("Christian") education threatens the very fabric of this culture. One who converts to Christianity is ostracized by his people because he

I believe that Christ called us to acknowledge Him and to reflect His teachings in our daily lives.

poses a threat to everything that they hold dear.

Surely, even the Kanuri must sense that the Holy Spirit can move with power and authority to shake civilization to its foundations. He will as God wills, and who can stand against God? The Lord, after all, is supreme!

Our experiences draw us to conclude that we need a missiology to avoid superficial use of Scriptures when living in other religions. We must guard against accepting universalism of faith.

I believe in God's assertion that His sheep hear his voice and that He has many sheepfolds, about some of whom we know nothing (John 10:14-18). I pray that Abba Mai and other devout Muslims will also hear Christ's voice and become one with us in His Kingdom.

- Valerie Proudfoot with neighbor women in the village of Wulgo, Nigeria.

We need a missiology to avoid superficial use of Scriptures when living in other religions. We must guard against accepting universalism of faith.

An additional verse to
"O Little Town of Bethlehem"
(written by Bishop Phillips Brooks)

Where children pure and happy
Pray to the blessed Child
Where misery cries out to Thee
Son of the mother mild
Where charity stands watching
And faith holds wide the door
The dark night wakes the glory breaks
And Christmas comes once more.

Art: Jacobo Mena, Guatemalan refugee.

Forward In Faith

At a recent Executive meeting it was agreed that this column, written by the Treasurer, should continue for a further year.

In 1992 our objective was $1,398,004. As of October 31, 1992 $92,659 has been received at the WMS office. For 1993, an objective of $1,444,925 was established at last May's Council.

The WMS is very much alive and contributing in no small measure toward the Presbyterian Church in Canada at home and abroad. Last month's column tried to picture what could be done by our members as listed in the 77th Annual Report. If your curiosity was satisfied you will know that the membership number was 11,630. That translates into an average gift of about $125.00 per year, per member, or about $2.50 per week.

Accomplishments of the WMS (WD) over the past 125 years can be found in the publications *Call and Response*, *Lively Story*, *Women Who Witnessed*, to name a few.

This time of the year brings a greater emphasis on what the "Good News" is about as we celebrate the birth of Jesus. We can rejoice with Simeon that "our eyes have seen the Lord's salvation which He has prepared in the sight of all people", and with Anna who "gave thanks to God and spoke about the child to all who were *looking forward*". We can 'look forward in faith' as we look at what Christ's coming has meant to the world.

Video Views of the Middle East

After the Storm - 29 minute video cassette ($\frac{1}{2}$ in. VHS)
A panoramic view of the central role played by the Middle East over the past 5,000 years. As recommended in the viewer's guide accompanying the video, this compact historical sketch will be most effective if breaks are made along the way to give viewers an opportunity to discuss what they have seen. The following breaks are suggested: 1) 11 min. - geography, history, etc. to end of 19th century; 2) 12 min. - 20th century (4 min.) and Islam, Christianity and Judaism; 3) 5 min. - "Quest for Peace".

Related Reports and Articles
One or more of the following would add to the impact of the video: International Affairs Report: *Where Peace is Broken - The Middle East*, Acts and Proceedings of the 118th General Assembly, pages 342-44; *Glad Tidings*, June/July 1992, pages 3-7; *Mission Update*, Vol. 14, No. 3, October, 1992, page 4 (Centre insert in the October 1992 Presbyterian Record).

A People Without Land - 20 minute video cassette ($\frac{1}{2}$ in. VHS)
Produced in 1992 by the Canadian Council of Churches this video introduces you to some of the people caught in the middle of the conflict in the Middle East. It shows you how donations from Canadian churches help improve the life of some of the two million Palestinian refugees living in the region.

Videos available for purchase from WMS Book Room, 50 Wynford Drive, Don Mills, Ontario M3C 1J7, phone 1-416-441-1111, Ext. 239/240; for rent from Resource Distribution Centre, same address and phone, Ext. 332.

A Quartet of Poems

by Carole Lidgold

A Tiny Boy

Just a babe, a tiny boy
born so long ago
a King whose kingdom long will live
worshipped by young and old.
So bring him gifts
Bring him your love
Let him with you reside
Spread forth the news
Proclaim his birth
to all who gather 'round.
From three wise men to shepherds
to children here on earth
even the animals hear the joy
so shout and sing the truth.
Someday his kingdom you may see
someday your journey done
to follow the star
to the Heavens high
to see this blessed Son.

My Donkey and I

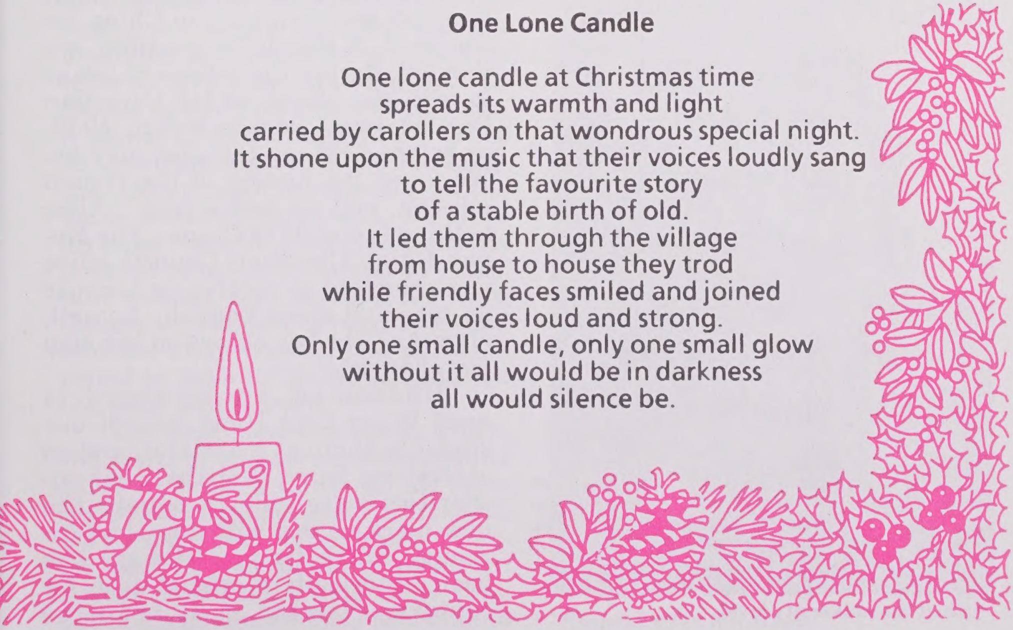
My donkey and I have seen many things
as we travel the dusty roads
we have no home but the open sky
no bed but the rock hard ground.
Until that night when a brilliant star
hung over a stable humble.
In curiosity I ventured near
to see why it lingered there.
To my surprise a baby born
and I knew that a king he'd be
as shepherds came proclaiming the news
that angels sang to them.
Now we travel to spread the joy
to tell the world of this birth
My donkey and I on a mission of love
no longer afraid and alone.

An Artist Painted

An artist painted a picture
with paints of many hues
soft yellows bright and cheery
warm browns of earthen tone.
A touch of blue stolen from the sky
skin tones of tender pink
to remind the world
of that special birth
of Jesus long ago.
Of smiling Mother Mary
of Joseph, father proud
cradled warm in a cozy manger of hay
in a stable crude and humble.
It's a beautiful family picture
a precious keepsake to share
upon the wall it radiant hangs
to remind us all of love.

One Lone Candle

One lone candle at Christmas time
spreads its warmth and light
carried by carollers on that wondrous special night.
It shone upon the music that their voices loudly sang
to tell the favourite story
of a stable birth of old.
It led them through the village
from house to house they trod
while friendly faces smiled and joined
their voices loud and strong.
Only one small candle, only one small glow
without it all would be in darkness
all would silence be.



- *Moon gate leading to homes of hospital workers, Wei-Hwei.*

Harvest in Henan

by Mary Lou Johnston

Tracking Down the Traces of Canadian Mission Work in China Today

- Mary Lou Johnston served in China from 1990-1991 under the sponsorship of the Presbyterian Church in Canada and the Canada China Programme at the invitation of the Amity Foundation which is a Chinese non-governmental organization. She taught English at the university level.

It seemed like a simple task. Since we were working in China for one year, it should be possible, we thought, during the college holidays to visit the places where Canadian Presbyterians worked before 1949, or before 1925, as the case may be. We knew the history of the Henan mission, and we had a map. Alas, nothing is simple in China. The Henan China Christian Council office was reluctant to receive us because no one could speak English. As well, almost all the key names on the map had changed.

Undaunted, we arranged to meet Wang Ling Hong, one of our students, there as translator, and on arrival we found that the local authorities were able to equate the new place names with the old. Although north Henan (Honan) has been historically a crucial area for centuries, located as it is in the

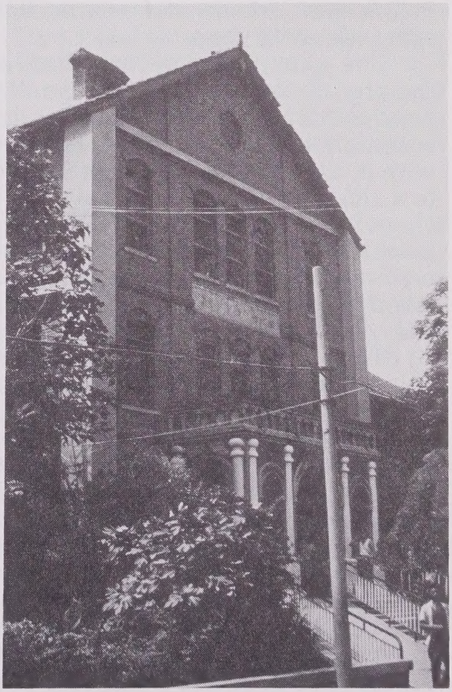
Yellow River valley corridor through which imperial and invading armies marched east or west, today it is somewhat of a backwater, a frontier area of development. The cities are bustling with the activity of state controlled industries and the farmers are prospering, but being in the interior, people there have less contact with the outside world than those in the coastal areas.

Since we were not an official delegation, which the Chinese know very well how to handle, our task was a little bit like detective work: with a few clues such as addresses, but no telephone numbers, trying to find three hospitals, two schools and any existing churches in the modern cities of Xin Xiang (Hsin-hsiang), Wei-Hwei and Anyang, formerly Chang-te. Travel is by public transport, usually the train, bus or as we experienced twice, the three wheeled cart, *san-lung-che*.

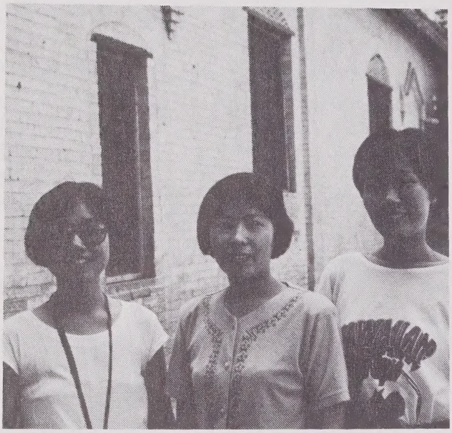
At Xin Xiang the concierge of the newly built church tried to find us a guide for Wei-Hwei, but the pastor was ill and the elder was unavailable so instead he provided us with a very fine lunch which he cooked himself on his outside stove. A young Christian boy kindly drove us to the bus station in his san-lung-che. After much questioning on the main street of Wei-Hwei, we were directed first to a former Catholic mission compound, then to a Protestant woman, who, hearing the word Canadian, stopped in her tracks and told the children who had gathered round to take us to the hospital on the other side of town.

The next hour was spent within the walls of an enormous compound filled with brick buildings all serving the medical purposes of Hospital #2 in Wei-Hwei. The deputy director, once he was convinced of our innocent credentials, took some time out of his obviously busy schedule to show us around. Surviving from the mission period are the records building (formerly the nursing school) and a staff house dated 1913. Also the main hospital block is still used for its original purpose. East of these main buildings was a street of ten brick staff houses, formerly for missionaries, now housing more than one family each. At the end, we were shown the oldest building on the compound, then a school, now a functioning kindergarten for staff children.

While tea was served at the end of the tour, we met the head doctor, a woman of 60 or so, who appeared to have just completed an afternoon of surgery. She had been there since 1951 and told us that now the hospital had 300-400 doctors, a maximum of 1000 beds and about 80 people a day in emergency. She did not



- Hosptial #2 in Wei-Hwei.



- *Teachers at school for children of hospital staff at Wei-Hwei.*

remember any Canadians when she arrived. By 1950 after the war and revolution, all the staff was Chinese. Incidentally, this is the hospital compound where Robert McClure's father was doctor and where Bob spent his early years.

The church address we had in the city of Anyang turned out to be very reminiscent of missionary descriptions - a high walled compound with a tall entrance and passageway to a small court onto which opened a chapel and a series of small traditional houses. When we explained we were from Canada, those on hand, the ministers, elder and friends rolled out the red carpet.

They told us the building was about sixty years old and the roof beams were not hewn. During the Anti-Japanese war, the old places of worship closed and a group of Christians rented this site for worship, some living quarters and an office. The little church could hold a maximum of three hundred but they have a thousand every Sunday, in the church and in the courtyard. There are two services a day using three loudspeakers, and opening on to the court are facilities for serving lunch to those who come a long distance. They have no Sunday School or Youth group, only mid-week Bible Studies, but are optimistic that a new larger church can be built some day.

Of the pastors, Zhang Bao Zhen is a healthy 91 years old while Han Yu Qun is an active woman in her forties. The man who did all the talking was Zhang Yan Chin, an elder of 80 plus. He came from a Christian family and had been a teacher in Christian schools most of his life. During a long stomach illness, whose cure he attributed to God, he became an even more firm believer. His illness came during the Cultural Revolution when he was semi-retired and keeping bees. He "had no trouble during that period" because of his faith.

Pastor Han spent most of the time making trips to the Religious Affairs Bureau, the upshot of which was that because we were not official we could go around to the sites on our own. The pastors would have preferred official acknowledgement which usually indicates the provision of a car. By this time they had given us a huge lunch and a nap. They laid us out like preschoolers on the church pews.

To visit the old sites, a church worker, probably in his fifties, guided us by pulling the three of us and our packs in the san-lung-che. We wove through the old city to a semi-market street to the site of the old Puyong hospital. Today the place is dominated by seven stories of socialist hospital surrounded by a series of semi-used brick buildings which had been for mission staff. We also went to an adjoining hospital site which had once held a church. All that was left was an old church gate supporting a picture of a pelican. The old medical building had been replaced by a bigger one during the First

World War. Not too much is left of the original buildings - just two wards and a staff building.

For those Canadians who despaired of the Christian work in China after the communists took over, the news is good. While the work of healing has been taken over by the government institutions, churches are growing and recognized as useful Chinese, rather than foreign, organizations. In fact many who enter the church today come through a faith healing experience. It is also apparent that after an absence of forty years, Canadians are still remembered with affection and welcomed with joy.

History of Henan Mission

Origin: Initiative of students at Knox, Presbyterian and Queens colleges in the 1880's. First missionaries: James Frazer Smith, Jonathon Goforth, followed by a small regiment of Macs, including William McLure, the father of Bob McLure, who later became famous as a missionary and moderator of the United Church.

Beginnings: Difficulties in entering further inland kept Canadians in the eastern Shantung province for a few years, learning the language and finally deciding on Changte (Anyang) which opened in 1885.

Boxer Rebellion: A conservative nationalist revolt which swept across north China in the summer of 1900. Two hundred and forty-three missionaries were killed and Canadians had to leave Henan, most by taking a two-week cart trip due south to the Yangtze River, and some by going east to the coast. Goforth and Dr. Leslie suffered some injuries, but the final result of the rebellion was that it failed, and every serious thinker in China agreed that their country would have to modernize.

Growth: Modernization meant taking seriously the European ideas the missionaries had been offering for almost half a century. After the rebellion, the Henan mission began to grow particularly in Wei-Hwei, until, in 1924, just before it became part of the United Church, it included 65 missionaries, 11 Chinese ministers, 40 congregations, 9157 Christians, four hospitals, 93 primary schools and four high and normal schools. It was the largest of the Canadian church's missions.

The end: The mission continued to function through all the vicissitudes of China's troubled twentieth century until the Anti-Japanese War. Japan occupied most of north China, and the missionaries, as enemy aliens had to leave. Before the mission could be established after the war, the communists arrived. An association of some fifty years was broken, and has not been re-established. Denominations are no longer recognized in China, but an official renewal of this Canada-China connection would bring encouragement to these brothers and sisters in Christ who for many years have struggled to keep the faith under circumstances we can only imagine.

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Dear Friends

Peggy Reid,
Chigodi Women's Centre
Box 5504,
Limbe, Malawi
June 1992

We buried my friend the other day...
But the "cues" to her funeral were not the "cues" that Canadian Christians could recognize. I was reminded of Mordecai dressed in sackcloth and ashes, outside the king's gate, lamenting of his pain. Yes, the cues to her funeral were different, but that doesn't matter now, because...
We buried my friend the other day. It is final.
She had been sick a long time...a long painful time.
But on her face you always saw the joy of her Christian faith.
She had tried a lot of doctors...and lots of medicine...Traditional and western...Herbs and pills.
But in the end...she died.

What of? Who knows...and it's not a question that is asked here. It's not really important.
All we know is that she died...and we all miss her.

News travels fast here.
And the day she died...in the evening we went to her house.
It was a little off the "beaten track"... .You had to know where you were going.

As we drew near to the house,
The light of the moon showed a steady stream
of friends and family and neighbours, all walking to her home...
coming from all directions...singly, in pairs, in groups... coming to give support.

As we drew closer still,
the wailing could be heard in the distance... the wailing of the women.
It is mournful, a painful sound, and the first time I heard it, three years ago,
it was alien to my ears. Now it is one of the customs I associate with funerals.
It reminds anyone within hearing distance that there has been a death.

At the house, the men sat outside on the ground... in silence
Occasionally engaged in hushed conversation... with only the light of the moon around them.
Inside, the women, those for whom there was room,... sat on mats,...
and by the light of a few candles sang hymns... continually.

My friend was in the back room, laid out on a mat, covered with a white sheet

the light of one candle giving assistance to those in that room attempting to read their hymn books.
There was a posy of wild flowers in a small glass by her head.

And so we sat. All night. Until the sun came up.
Hymns were sung. Prayers were said. Words were spoken... by anyone who felt led.
If there were no words, more hymns were sung. At no time was there quiet.
And through it all, in the distance, the wailing of some woman, a bit
like a tide, with an ebb and flow, could be heard.

Into the late evening, around 11 p.m., when the voices of those singing were growing weary
the local church choir arrived. And for the next three hours they sang.

I wondered as I sat in the room, with my cramped limbs, and struggled with tiredness
Where they got the strength to sing of hope and love at 2 in the morning,
in a crowded room filled with bodies of all shapes and sizes,
with wailing in the distance.... From their faith no doubt.

Around 6 or 7 a.m...
the sound of hammering could be heard. The coffin was being built.
There is a certain finality to the sound of nails being hammered into wood.
Perhaps like the sound that hammered a beloved to a cross.

And still friends and relatives and neighbours came to the home.
With no room in the house, new arrivals sat outside.
By the door, there was a small plate that received money placed on it
to support the mourning family.

Around 10 the back room was "cleared", and the church women washed my friend's body,
dressed her in her best clothes
and lovingly (for she was much loved) placed her in the coffin.
Through it all, as they went about their work, they softly sang hymns.

And then outside, "sometime" in the afternoon,
with the coffin placed on a mat... in the middle of the yard
with the bright sun overhead and flowering trees and shrubs
keeping watch over us all, the funeral started.
The village chief spoke, members of the government spoke
friends and family added their words
And then, finally, her church family did what church families the world over do....

We spoke of death and resurrection... of God's love... of Christ's mercy.

And then all of us, walked the 20 minutes to the graveyard, the men carrying the coffin,
the women carrying freshly picked flowers, all of us singing hymns.

And there, we did what church families the world over do...
in differing ways. We committed my friend to the
ground with more hymns and more prayers.
We said goodbye. We left.
But we left her knowing she was in good hands.

When I first arrived in Malawi, my friend had been the one who had taught me the first Malawian chorus I knew.

"Tidzaimba hosanna, Tidzaimba hosanna
ndikuzungulira pa mpando wa chifundo
Tidzaimba hosanna"

(a rough translation) "We will sing hosanna,
as we dance around the throne of the king."

The cues to her funeral were different, but as I left the graveyard, I remembered that song. I remembered laughing with her as we sang it and danced around a kitchen chair close to four years ago. And I rejoiced that she now had a new throne to dance around. Yes, the cues and customs to her funeral were different, but the words were the same. They spoke the same hope, and the same faith; the faith that bound us together in life and death, regardless of our customs or culture.

Peggy Reid

Editor's Note: Peggy Reid has completed her assignment in Malawi and is now back in Canada.

HANDS TO END VIOLENCE WORSHIP

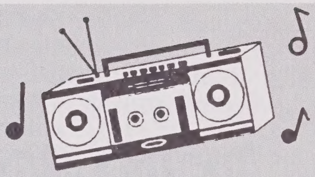
The Task Group on Hands to End Violence Against Women of the Women's Inter-Church Council of Canada has prepared a worship service for use on December 6, 1992, the third anniversary of the murder of 14 women in Montreal. The service is designed to remember all victims of violence including the women and children who are at risk in their own homes. It is suitable for use as is or within the Sunday morning worship on December 6.

For a copy of the service from which groups can reproduce their own copies, write to:

Women's Inter-Church Council of Canada
815 Danforth Avenue, Suite 402,
Toronto, Ontario M4J 1L2

There is no charge. Donations may be made to W.I.C.C.

CELEBRATING YOUTH



Lord, it's that month again!
December - month of chaos
- costumes to make
- cards to write
- presents to buy
- cookies to bake
Rush! Rush! Rush!
Why do I keep thinking of that psalm?
You know the one - forty-six isn't it?
Be still...
Be still?... Me?... In December?
Are you trying to tell me something, Lord?
I think you are!
but it's such a busy season
and it's so hard to remember
that you are 'our refuge, and strength...and help'.
I'll bet Mary didn't need a reminder.
She had her time of chaos.
- the trip - the crowds - the noise - the jostling
- the pain
Then, quiet...
the tiny baby in her arms
and news of the heavenly choir
'Glory to God...and on earth, peace'
How marvelous!
December - month of wonder
And to think you did it all for us, Lord!
- all for me!
I'm overwhelmed!
a tiny baby
who would grow
and teach and preach and heal
and save...
He would save ME!
and offer ME eternal life!
because YOU so loved the world!
December - month of love
Thank you, Lord.
So be it!

Frances Nugent

In the World

CATHOLICS ISSUE 500 YEAR STATEMENT

The 500th anniversary of evangelization in the Americas is a time to consider past accomplishments and failures, as well as to look with hope to the future, say Canada's Roman Catholic bishops.

In a pastoral statement, Towards a New Evangelization, the bishops say the historic meeting of European and aboriginal American cultures following the arrival of Christopher Columbus provided many benefits. "The reality of the Americas opened Europeans to a much larger vision of the world, while it also encouraged emigration and outreach. The discussions and controversies which ensued from the collisions with aboriginal peoples and the enslavement of Afro-Americans were significantly important moments in the evolution of our understanding of universal human rights and international responsibilities".

However, the arrival of Europeans, say the bishops, also involved a "tragic degree" of intolerance, exploitation and cruelty. "Millions of aboriginal Americans", the statement said, "were to die as a result of encountering the Europeans".

The bishops' statement notes that Christianity arrived with the European explorers, who often planted wooden crosses immediately after stepping ashore. The Christian presence has had both positive and negative aspects. "Cruel, unjust and exploitive actions," the bishops say, "whether by administrators, soldiers or settlers were lamentably the actions of those who called themselves Christians". The bishops say that the oppression of millions of Latin Americans continues, but today it is the North Americans who often benefit by the exploitation. "The social oppression and economic slavery of Latin Americans today serves to keep our standard of living comfortable and to sustain our economic structures." [EPS]

TUTU RECEIVES AWARD

Southern African Anglican Archbishop Desmond Tutu was awarded the International Freedom Award at ceremonies held in Memphis, Tennessee, USA, mid-September. The award is sponsored by the National Civil Rights Museum, the University of Mississippi, the Centre for the Study of Southern Culture and the J. R. Hyde Foundation. The ceremony, which was attended by more than 1000 people, was held in a motel-turned-museum where black civil rights activist Martin Luther King was slain. Tutu urged the audience to use their "enormous influence" to call on all political parties in South Africa "to discipline their followers to become more tolerant and not to use violence to advance their cause". [EPS]

SOUTH PACIFIC UPDATE

The island of Vanuatu suffered severe damage from cyclones in January and February of this year. Pastor Pakoa Maraki, Assembly Clerk of the Presbyterian Church of Vanuatu, has sent a number of photographs showing the damage to church property. Strong winds and tidal waves carried tons of boulders and debris from a nearby beach to the grounds of the Onesua Presbyterian High School and damaged many buildings. There was no loss of life.

- Damage around Onesua Presbyterian High School.

Presbyterian World Service and Development has sent a grant of $3,000 to the church in Vanuatu.

SPECIAL ORDINATION AT UNIVERSITY CHURCH

A very special event was held at University Church, Downsview, Ontario on June 21, 1992 when Paulette Brown was ordained to the ministry. The charge was preached by the Rev. Mary Campbell.

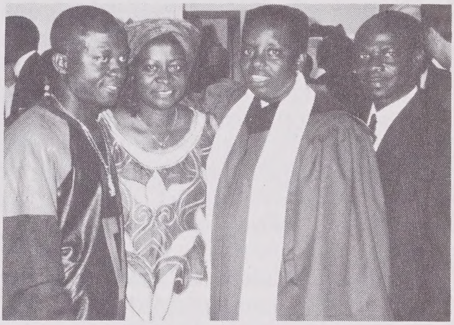
Paulette, who came to Canada with her family in 1986 from Jamaica, graduated from Knox College in May 1991.

Her call to University Church is unique in that University has been her home church since her arrival in Canada and she was ordained an elder there.

Paulette says that while being called to your home church may not always be good, for her it was a reaffirmation of her leadership in that community and the continued support of the church that has nurtured and encouraged her. Because she is a woman, and black, she experienced a sense of humility at the fulfillment of her goal to be a minister.

Paulette compared her feelings to those of a child who grows up to find her church, like a parent who taught her values, has recognized and accepted her as an adult.

The community itself which is composed of groups from the Caribbean, India, Guyana, is a very diverse group. "To be called in a community like that says something about peoples' trust. I was very touched," Paulette said.



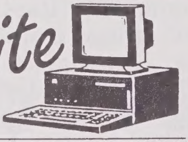
- Left to right: Okofo Asiedu, Evelyn Gyasi-Nimako, Paulette Brown and Emmanuel Duodu at Paulette's ordination.

INTERNATIONAL MINISTRIES

Recent overseas appointments include:

- The **Rev. Robert and NancyAssaly** to the Middle East Council of Churches (MECC), appointed jointly through the Canadian Council of Churches.
- The **Rev. Drs. Ian and Catherine Clark** to the Presbyterian Church of East Africa, Ian to work in the Pastoral Institute and Catherine to help develop health curricula and work at the Kikuyu Hospital, Kenya.
- **Alison Crosby** as a volunteer to work with refugee groups, mainly of women, through JARAGUA near Mexico City.
- **Gerald and Lorna Kent** to the United Mission to Nepal (UMN) in the area of Development, Gerry being adviser to the UMN in legal matters, especially regarding property.

OUR READERS Write



It is not the first time Glad Tidings has taken a stand that goes against the Scriptures and also against the Presbyterian Church policy. Writers of both articles, "Confronting Homosexuality" and "A Mother Speaks...." go to great length to explain away the plain and clear scriptures that speak out against it. They do not succeed, though.

Jesus Christ never said anything about child abuse, sexuality or otherwise; that certainly does not mean he approved of it. He did say however that God created man and woman for each other from the beginning.

I am not saying that these people cannot be saved or forgiven. God forgives anyone who seeks His forgiveness and struggles against sin prayerfully. We also should reach out in love to them knowing we are all sinners.

There are also people with tendencies like alcoholism, stealing, or who have great difficulty being faithful to their spouses, or addicts. If we look into our own hearts we know that we all struggle with something.

We err when we gloss over things and say: "God created them that way". God did not...that was before sin entered in and many things were perverted. ...at the bottom of it all is a denial to accept the scriptures as the Word of God.

Of all peoples, this comes from the leadership of the WMS who should be the ones who uphold the truth of the Word of God.
G. Jansen, Bright, Ont.

On a cool, cloudy day I sit at the cottage and have time to read and think as I gratefully let God's beautiful creation seep into me. The June/July issue of Glad Tidings has just been absorbed, from cover to cover. Both Doug's and Marjorie's articles on the Middle East are excellent, well balanced!

I would simply like to say how much John and I appreciate your courageous addressing of issues which are both volatile and controversial. But they are issues of our day, of God's people! Thank you for not shrinking from such a task, indeed I would say 'ministry'.
Heather Johnston, Hamilton, Ont.

I wanted to commend you on the fine April issue with regards to the thoughtful and sensitive articles. Many people in the church find sexuality can only be discussed as it refers to "procreation" and aside from that they get most anxious. This giftedness and joy of being a sexual being, as we were all created, is not something that Presbyterians seem to find easy to celebrate. In fact any kind of celebration is difficult for us! Don't get too discouraged at the bad odour that arises from trying to bring fresh air to dark corners of our understanding. The negative response from that issue tells you that you have hit more than a tender area, it is really a wound. It sometimes hurts a wound to clean it, but it is much worse than to let it fester and deal with the larger health problems that result from trying to pretend that it isn't even there. So bravo to your courage! Too long we have worshipped the Sacred Cow of silence.

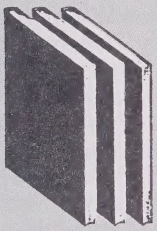
Keep up the good work.
Rev. Alan Stewart, Toronto, Ont.

We as a group of WMS ladies would like to protest the articles in April Glad Tidings on Sexuality.

We feel these articles were not helpful to our WMS work and did not represent the whole Homosexual issue, did not give our church a scriptural stand.

Please give us encouragement and help for our present tasks. Loving and Caring hearts, obeying Jesus in our daily lives.

Mary MacLellan, WMS Bonar Parkdale, Toronto, Ont.



BOOKS

Order from:
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Please do not send payment with your order. (An invoice (including postage and GST) will be sent with your book(s).

LIVING GOD'S WAY *by Ralph Milton. Illustrated by Margaret Vouladakis. Wood Lake Books, 1992. $26.95 (hardcover); $16.95 (softcover).*

"Bible stories retold for children in today's world" is the subtitle of this exciting new book for children, families, church libraries and church school teachers.

In the introduction Ralph Milton writes "this is not a translation of the Bible for children. I have selected some stories and retold them in my own words. What's more, I've added my own ideas about what might have happened and how things might have been." Each story includes Biblical references and it is suggested that after hearing or reading the story the children look it up in the Bible. Throughout the book God is central with his promises to us and his continuing presence with us is emphasized.

There are fifty-five stories from the Old Testament and sixty-four from the New Testament, each clearly retold in a language that children understand. If you are looking for a daily reading book with children you could not do better than use this one.

I first read part of this book in manuscript form, tested it with some teachers and children. The results were so positive that we encouraged the writer to carry on and complete it. I was excited to see the finished book with its superb illustrations by Margaret Vouladakis. It is a suitable Christmas gift for families with children ages 3 to 10 and ought to be available to church school teachers and in the church library.

Helen Tetley

Any Size, Any Shape!

The NRSV is now available in sixty-two different formats, with the result that if a person selected one NRSV of every colour, format, and binding, they would have about 150 copies in their library. Included would be two Concordances; a Laymen's Parallel Bible, featuring the King James Version, New International Version, Living Bible, and New Revised Standard Version; a Greek Interlinear New Testament; NRSV/NIV Parallel New Testament in Greek and English; and four study Bibles. The NRSV is now available in computer programs, and on audio cassette tapes.

Enquire at the WMS Book Room.

Live
by the Spirit

Week of Prayer for Christian Unity

The Week of Prayer for Christian Unity will be celebrated across Canada in local churches of various denominations from Jan. 24 to 31, 1993. The week is sponsored by the Canadian Council of Churches.

The theme for 1993 is *Live by the Spirit!* a text drawn from Galatians 5:22-23. Worship material was prepared by a team which includes Anglican, Lutheran, Presbyterian, Roman Catholic, Society of Friends and United Church representatives.

A poster and the booklet containing the order of service for an ecumenical Celebration of the World and daily Bible studies are available from Novalis and Wood Lake Books. Orders should be made by Dec. 9, 1992.

- **For those living west of the Manitoba-Ontario border, call toll free: 1-800-663-2775.**
- **Those living east of the Ontario-Manitoba border can call toll-free: 1-800-387-7164.**

Religious educators can order additional ecumenical educational material (after Dec. 1, 1992) for the Week of Prayer for Christian Unity from the Canadian Council of Churches. Call 416-921-4152, or write to the CCC, 40 St. Clair Ave. E., Ste. 201, Toronto M4T 1M9.

For more information, please contact: Jim Hodgson or Christina Quaglia (416) 921-4152.

Correction: In the November 1992 WHO & WHERE page 12 Margaret Boyd's postal code should be K1H 8J6 not K2P 0L4.

In the Society

PRESBYTERIAL

"Solidarity with Women" was the theme of **Bruce-Grey** Presbyterial Fall Rally September 17th at St. Andrew's Church, Hanover, Ontario. The Rev. Alice Wilson of the host church brought greetings and a "thought-provoking" message. President Carol Mackowski, Southampton introduced Margaret Greig in her new capacity as AEC for Hamilton-London Synodical who reviewed the 1992-93 mission studies and other new and excellent resource books.

Marjorie Snyder of Hanover, a Family Service Worker with the Children's Aid Society challenged all of us to look at child abuse and the plight of single mothers with fresh eyes. Peggy Schankula, Kincardine, spoke on the concerns facing abused women and the care and service provided by the Women's House of Bruce County.

The afternoon session followed the morning format with Glena McClelland, a lawyer from Chesley, speaking on women's legal rights and the varied aspects of Family Law. The Rev. Alice Wilson spoke on the Role of Women in The Church Today. Marion Reid, Irene McAllister and Jo Ferguson of Chesley conducted a meaningful worship service to close the day's activities.

The **Westminster** Presbyterial held its Fall Rally on September 17th at Whalley Church, Surrey, B.C. with "Have you got the Time?" as their theme.

After registration and coffee the Rev. Dr. B. J. Ogden gave a meditation on Romans 16:1, 2 using Phoebe as an example of one who used her time well. President Nancy Bell constituted the meeting.

In the absence of the youth representative to Council, Kay Berry gave the Children and Teens report. Ivy Howard, AEC did a "nutshell" review of the Mission Study on the Middle East.

After members of the Valley groups gave their reports, the Rev. Karen McAndless-Davis showed slides of her six-week visit to South Africa. During her time there she spoke to women in Johannesburg, Lesotho and Mozambique.

Morna Jeatt made a presentation of a gold picture frame to Nancy Bell on the occasion of her 50th wedding anniversary.

The Fall Rally was a unique experience for the members of the **Kamloops** Presbyterial. We journeyed from the north and south to meet at Lac La Hache with Cariboo Presbyterian Church (Mission). Saturday afternoon, President, Joan Monteith led in a challenging devotional. Gwen Gamble gave a report from Council which she attended. We then had a time of sharing and discussion of events and concerns in individual groups. Saturday evening Ivy Howard, AEC introduced the study material for this year.

Sunday morning we joined with the House Churches of Lac La Hache and Williams Lake for a joyful service of worship led by the Rev. David Webber. Afterwards we enjoyed fellowship and lunch together and met many new friends.

Travelling home that afternoon we all felt we had a better understanding and appreciation of one of the newest missions of our church.

The Fall Rally of the **Peterborough** Presbyterial was held at Centreville Church, September 19, 1992. The Rev. Edward Smith, Centreville, welcomed everyone.

Lois Powrie, National Secretary for Children and Teenage Work was guest speaker, her theme "The Church in Solidarity with Women." She stressed the need for men and women to work together towards a common goal, showing love and concern for each other and to take responsibility for minority groups in the struggle for equality.

Miss Powrie, who is retiring after many years in office, was introduced by Joan Smith and thanked by Peggy Mackay, both of Port Hope.

Alicia Howard, Havelock, reported on her participation in the Youth Triennium at La Fayette, Indiana in July.

Holly Hall, Centreville, Presbyterial President, presided for the meeting and conducted the business session. Worship services were conducted by the Marce L. Wood Group, Cobourg and Lois Powrie.

Hymn Sings were led by Faye McMillan, Havelock, and Jackie Kelly, Norwood.

"Celebration" was the main theme of the **Red Deer** Presbyterial Spring Rally held June 8 at St. Andrew's Church, Innisfail, Alberta. The church is celebrating its 100th Anniversary this year, and the theme for the rally was "Celebration of Women".

Chairman Anna Cunningham welcomed the 37 women attending and Betty Eshpeter used Psalm 5:1-3 for devotions. She commented on the great qualities shown by women of the church over the years. As in the past, women of the church remain active in issues affecting everyone.

Interesting and informative reports were given by Edna Penner and Jean Harrison on Synodical;

Mary Duncan and Sherin Meadows on Council, with Sherin, our Presbyterial Youth Representative zeroing in on the C.A.T. Conference.

A video, "The Prairie Women", showed the impact of women's groups, in this case, farm women, on society.

A Very Special Event!

Bible Time Village - Synagogue Service

Have you heard? We at Knox, Red Deer, Alberta shared recently a very memorable experience. Turning back the pages of time we entered Capernaum through a stone and wooden gate to be met by beggars asking for alms.

Against a wonderful mural of the rolling hills around the Sea of Galilee, which made you feel you were actually there, we shared the different aspects of life as lived 2500 years ago, from home and family life, to the pottery and leather shops, the spinners and weavers, the bakery and carpentry shop, the fishermen mending their nets and the tax collector with the Roman soldiers standing guard.

There was the excitement of the open market - merchandise from many lands - spices, grains, fruits, and vegetables, crafts and baskets, and much more. A stone well and live animals and birds contributed so much as did the story teller surrounded by captivated children and the special dancing of the Hava Negila by the youth group and super participation of 60 people in their colorful dress of that era.

Then we were called by the trumpet to the Synagogue for a joyous service of worship, and followed the custom of men and women sitting separately. Dignitaries included the Rabbi, the Cantor, Chazan (keeper of the scrolls), Levite, Scribe and Pharisee. The singers led the lovely procession (Psalm 68:25) followed by musicians with flutes, guitars, tambourines, etc. singing "In the presence of your people I will praise your name."

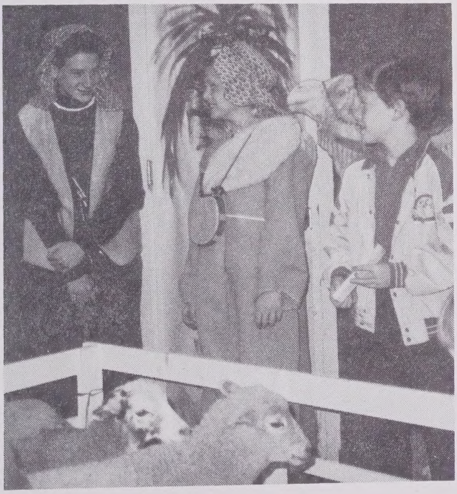
There were authentic Jewish prayers and ritual in reading from the scrolls, including the sacred Torah, many Psalms of praise, blessings, special Hebrew music, duets and presentation of our offering

- Above: The Rev. Sydney McDonald enters Capernaum; below: "local" family; right: children in the market.

while singing. We closed with the children singing Shalom Cheverim and the Aaronic Blessing by the Cantor and Rabbi, just as Aaron blessed the children of Israel centuries ago.

After an exuburant recessional "You shall go out with Joy" we gathered to share baskets of Hebrew flatbread with whipped honey and butter. A tremendous blessing and experience for all - thanks to the Holy Spirit and co-operation of all who took part. Shalom.

- Thanks to Audrey Potter, Press Secretary for Red Deer, Presbyterial for this exciting report. The photos were sent in by Betty Eshpeter who researched and co-ordinated this very special event.



Retirees Report

- Catherine Watson

Catherine Watson has been busy developing sessions for the children at St. Andrew's Church, Watford, Ontario. Last year, in spite of a flare up of arthritis in her back due to a fall, she used her time 'in hibernation' to work out four sessions from the Offering Project 1991-92.

Catherine reports the children were very interested. She says, "Over the years, I have found children are great little missionaries."

She still keeps in touch with the seniors she used to visit by phone, and looks forward to being able to walk distances outside again.

Catherine retired to Watford in March 1983 following almost thirty-six years of deaconess service within the Presbyterian Church in Canada.

IN REMEMBRANCE

Mrs. Wm. (Beatrice) Mantle,
St. Andrew's, Belleville, Ont.

Mrs. Jessie Milton,
St. Giles, Calgary, Alta.

Mrs. Freda Forbes,
St. James, Forest, Ont.

Mrs. Jean Riley,
Knox, Glenarm, Ont.

Mrs. M. Hettrick,
Mrs. W. Sinclair,
St. Andrew's,
Kirkland Lake, Ont.

Margaret Helen Kennedy,
Town of Mount Royal, Que.

Mrs. Lila Brown,
Erskine, Ottawa, Ont.

Miss Madge White,
Glebe, Toronto, Ont.
(former staff of Canada Operations, PCC)

Mrs. Murray (Stella) Biggar,
Chalmers Stone Church,
Walpole, Ont.

Mrs. Pauline Robbie,
Mrs. Doris Walden,
Knox, Waterdown, Ont.

The Origin of Christmas Kettles

The Salvation Army captain in San Francisco had resolved, in December 1891, to provide a free Christmas dinner to the area's poor persons. But how would he pay for the food?

As he went about his daily tasks, the question stayed in his mind. Suddenly, his thoughts went back to his days as a sailor in Liverpool, England. On the stage landing he saw a large pot, called "Simpson's pot" into which charitable donations were thrown by passers-by.

On the next morning, he secured permission from the authorities to place a similar pot at the Oakland ferry landing, at the foot of Market Street. No time was lost in securing the pot and placing it in a conspicuous position, so that it could be seen by all those going to and from the ferry boats.

Thus, Captain Joseph McFee launched a tradition that has spread throughout the world.

By Christmas 1895, the kettle was used in 30 Salvation Army corps in various sections of the West Coast area. Shortly afterward, two young Salvation Army officers who had been instrumental in the original use of the kettle, William A. McIntyre and N. J. Lewis, were transferred to the East. They took with them the idea of the Christmas kettle. And it was not long before the kettles were adopted in Canada as a means of feeding the poor at Christmastime.

Kettles have changed since the first utilitarian cauldron was set up in San Francisco. Some of the new "bubbles" have such devices as a self-ringing bell and a booth complete with public address system over which the traditional Christmas carols are broadcast. Behind it all, though, is the same Salvation Army message, Sharing is Caring. (*The War Cry*, December 1983)

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on recycled paper

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-1111

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